

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIII

JACKSON, MISS., December 3, 1931

NEW SERIES  
VOLUME XXXIII. No. 49

## THE MAIN TRACK IS CLEAR (By R. B. Gunter, Sec'y.)

Now that the special State Mission Offering is behind us with the State Board's indebtedness paid; with the special Educational Campaign over and no default; with the Thanksgiving Offering for the Orphanage behind us and the Orphanage out of debt, and with abundant supplies; and the State Convention having disapproved of all appeals for special gifts, except on stated times, such as the Lottie Moon Offering by the Missionary societies, the Home and Foreign Mission Special Offering in March, Mother's Day Offering in May for the Orphanage, Educational Day in June; State Mission Day in September, and Orphanage Day Thanksgiving, the track is clear for our Cooperative Work. This work now has the main track. In other words, this work has an open field with no rival interest appealing for help, with none of the participating interests in the field.

Therefore, we should make the best use of our opportunities. Every church should make an offering during December. Hundreds have made no offering during the year. Many are cutting out Christmas presents. If this is necessary in order to make offerings, then leave off the presents. Many of them are worthless anyway. Many churches which have made offerings can come again. They have not done their best. Let our slogan be: "An offering from every church for our cooperative work by the 31st of December." Remember, that appeals for anything outside the Cooperative work is out of harmony with Convention plans. Every appeal for the Cooperative plan is an appeal for every interest in the Cooperative program. Let our one thought be for our Cooperative work.

### Every-Member Canvass

Churches are busy now. Next Sunday is the finishing day. We shall be eagerly awaiting reports. Report blanks are being sent to Directors of Associations to be sent to churches. Please fill all the blanks.

Students at the Baptist Bible Institute volunteered recently to do without meat for a season to help in the Emergency Appeal.

Sunday was a busy day with the Editor. He was trying to keep up with Deacon Fishel, the County Organizer for the Every-Member Canvass in Perry county. These two, with Pastor Cothen, traversed a good part of the county Sunday morning that Brother Fishel might distribute the pledge cards and stir up the pure minds of the brethren. The Organizer and the Editor both spoke at New Augusta at the morning hour. Then we were back at Richton for a county-wide B.Y. P.U. Convention in the afternoon. The Editor also preached at night. In spite of depression, the subscriptions to the program and the local church work will be more numerous than ever before. We greatly enjoyed the hospitality of the Fishels at Richton and the Meyers at New Augusta.

## SUNDAY SCHOOL ATTENDANCE NOV. 29

Jackson, First Church.....	742
Jackson, Calvary Church.....	894
Jackson, Griffith Memorial Church.....	401
Jackson, Davis Memorial Church.....	368
Jackson, Parkway Church.....	190
Jackson, Northside Church.....	75
Jackson, East Jackson Church.....	53
Meridian, First Church.....	600
Brookhaven, First Church.....	489
Hattiesburg, First Church.....	573
Laurel, First Church.....	507
Laurel, West Laurel Church.....	350
Laurel, Second Avenue Church.....	252
Laurel, Wausau Church.....	57

### B.Y.P.U. Attendance November 29

Laurel, West Laurel Church.....	120
Brookhaven, First Church.....	167
Jackson, Griffith Memorial Church.....	152
Jackson, Davis Memorial Church.....	185

## TIMELY HELP

It will be of interest to the other Women's Missionary Societies in Mississippi to know that the W.M.S. at Flora recently shipped to the Baptist Bible Institute thirty-eight quarts of nice preserves. These goods were used in the dining room, the market price being paid for the stuff and the proceeds credited to the Emergency Fund of the Baptist Bible Institute. Please say to the good women of your State that we can handle goods of this character and it will mean the same as if they were giving cash. We would expect in every case to have the carriage charges prepaid.

We would like through your paper to express our sincere thanks to the Flora W.M.S. for this timely help.

Cordially yours,

—N. T. Tull.  
Bus. Mgr.

The difference between a good farmer and a poor one is the difference between keeping the corners clean and letting no grass and weeds grow around the stumps. The difference between doing the Every-Member Canvass well or poorly is in seeing that every man, woman and child has a chance to give to the church budget.

Some time ago in the Carroll Memorial Publishing House an attractive poster was made bearing this message: "Anyone interested in Eternal Life will be given a Book telling how to obtain it, if he will come in and ask for it." This poster was placed in the show window about noon one day, and before closing time twenty-one men had entered and asked for the Book. Each was requested to sign a pledge promising to read it through, and giving his name and address. Then he received a New Testament. As the days went on one hundred New Testaments were given away, mostly to men, although some women also came in and asked for them. These people were not beggars, but of the middle class, decently dressed—intelligent men and women seeking the way of life. Some returned later to inquire more about the message.—Brazilian Snapshots.



## CONVENTION CULLINGS

"I had rather preach the Gospel at home than sell a book in China." —Lowe.

"It is as necessary to pray with the Holy Spirit as to preach with the Holy Spirit." —Parker.

"We need to keep our wills in the background, and God's will in the foreground." —Parker.

"Praying comes from an ardent love for God and a yearning love for the world." —Parker.

The Minister must be a preacher, a pastor, an executive, and watch his private life. —Purser.

"It takes TIME to prepare to Preach." —Purser.

Learn from Gideon: The Spirit of God clothed Himself with Gideon. —Purser.

Beware of short circuited lives. —Hamilton.

There is danger of our Work becoming professional. Hence the Need of the Place apart. —Morris.

Our churches are growing much faster in the things we can report than the things spiritual. —Morris.

We must have Vision to prevent depression. —Lowe.

Out of 1,100 minutes during the State Convention, two and one-half of them were allowed for the discussion of Foreign Missions. —Lowe.

Population of China doubles itself every 60 years. Population of our Country doubles every 120 years.

Playing cards have been introduced into China. Figures on them are of nude women; and of devil carrying off lost souls. —Lowe.

The base of supplies must be looked after. —Gates.

No Baptist church is adequately organized without the W. M. U. —Young.

If times are hard for us they are hard for the Lord. —M. P. L. Berry.

A church member with name on church book and not on the treasurer's book should be put out. —M. P. L. Berry.

The 75 M. Campaign retired a number of pastors. The Every Member Campaign will retire a number of others. —Gunter.

"No man will say a word that will make our difficulties greater." —D. M. Nelson.

"Difficulties have a way of selecting men." —Dobbins.

"He lives in the shadow of Death day by day, and yet the sunshine is all around him" (Referring to Dr. Dement). —Hamilton.

"Mississippi began the Baptist Work in New Orleans. Among the Founders were Gray, Gambrell, Lipsey and others." —Hamilton.

"Among the martyrs in New Orleans, Mississippi gave D. I. Purser." —Hamilton.

A number of brethren who are wont to attend the Convention were absent. All were missed. But Bro. Lipsey, who for more than twenty years has sat at the reporter's table, always alert to every movement, and quick to respond in every time of need, was sorely missed.

I know of no political question that is not a moral question. —Whittington.

An Intelligent constituency is needed to carry out a great program. —Gray.

## WHO IS GREATEST

At a recent meeting of Seminary students at our Convention, the presiding officer in referring to the loss sustained in the death of President Mullins, took occasion to say that in his judgment, he was the greatest man southern Baptists had ever produced. No student of John A. Broadus could allow a statement of this character to go unchallenged. Comparisons are indeed odious, and such comparisons are influenced by personal feelings. Certainly both these men were great, exercised a large influence upon our Baptist affairs. I am reminded, however, that it has been a generation since John A. Broadus left us, and it is entirely a possibility a generation has arisen that knew not Joseph. I think I speak the sentiment of every student who ever sat at his feet when I say he was the greatest man with whom it was our privilege to come in contact. In his famous lecture, "Men I have Met," Dr. Broadus said of W. E. Gladstone, that he was large enough to make four ordinary great men. The same could be said of him. He was a great scholar. To study Greek under him was a rare privilege. Greek grammar read like a novel under his tuition. He was the greatest teacher. His examinations were always easy, you could remember vividly his instruction. He was the greatest preacher I ever heard. The last time I heard him was his famous lecture on Demosthenes. I have never been moved before nor since as by this lecture. He was a great administrator. But read his biography as I have done recently. —E. T. Mobberly.

## MEMBERS OF MISSISSIPPI CONVENTION BOARD

Terms expire 1932—Alcorn county, T. W. Young; Benton, J. W. Graham; Itawamba, J. E. Graham; Liberty Association, J. M. Carmichael; Marion county, H. W. Ellis; Marshall, R. A. Morris; Newton, G. O. Parker; Oktibbeha, J. D. Ray; Perry, J. H. Cothen; Prentiss, J. D. Thomas; Rankin, S. T. Courtney; Riverside Association, L. S. Cole; Simpson, W. F. Smith, Jr.; Sunflower, W. R. Cooper; Tallahatchie, R. A. Kimbrough; Tippah, C. S. Wales; Tishomingo, Charles Nelson; Union Association, J. V. May; Walthall, J. C. Rimes; Wayne, R. G. Joiner; Yalobusha, G. E. Denley; Yazoo, Ben Kelly; Zion, J. W. Hicks.

Terms expire 1933—Bolivar, I. D. Eavenson; Calhoun, R. B. Patterson; Chickasaw, W. C. Stewart; Choctaw, H. M. Whitten; Clarke, E. C. Hendricks; Coldwater, C. P. Dockery; Columbus, J. D. Franks; Copiah, George P. White; Covington, A. S. Johnston; Deer Creek Association, C. S. Henderson; Franklin, W. A. Green; Hinds, C. C. White; Kemper, C. E. Bass; Lafayette, F. M. Purser; Leake, J. H. Street; Madison, J. J. Mayfield; Mississippi Association, H. H. Webb; Neshoba, W. W. Kyzar; Noxubee, R. D. Pearson; Pike, W. A. Gill; Pontotoc, A. L. Goodrich; Smith, D. W. Moulder; Union, W. T. Darling; Harrison, D. E. Hatter; Jackson, J. F. Brock; Clay, E. F. Wright.

Terms expire 1934—Jasper county, W. O. Carter; Carroll, L. D. Sellers; Leflore, J. W. Quin; George, M. L. Malone; Greene county, Joe W. James-Stewart; Grenada, J. H. Hooks; Holmes, J. S. Riser, Jr.; Jeff Davis county, Mark Lowrey; Jones, L. G. Gates; Kosciusko, A. T. Cinnamon; Lauderdale, W. B. Abel; Lawrence, B. E. Phillips; Lebanon, M. P. L. Love; Lee county, H. R. Holcomb; Lincoln, A. F. Crittenden; Monroe, J. M. Walker; Montgomery, V. E. Boston; Panola, W. E. Lee; Pearl River, Luther Tyler; Scott, J. Knox Huff; Tate, W. W. Grafton; Winston, B. L. McKee.

Pastor J. E. Cranford, of Davis Memorial Church, baptized sixteen Sunday night, Nov. 22, the result of the regular work of the church.

The many friends of Dr. I. J. Van Ness and his family were shocked to learn last week of the accidental death of his son, a lawyer in New York. He was killed by the accidental discharge of a gun. May the comfort of our Heavenly Father be the stay of those who have been so suddenly and sorely bereaved.

## A PROPHET'S VOICE

"Cry aloud. Spare not. Life up thy voice like a trumpet, and teach My people their transgressions and the house of Jacob their sins" Isaiah 58 Chap., V. 1.

The House of Jacob were the ancestors of the Hebrew Race. They have given to the world the only religion that has ever honored God or been worth a fig to mankind. They have also given to us examples of disobedience and the fearful consequences that have followed these. They sustained to God the same relation that is now held by the saved on this earth. These are his spiritual Israel and we owe to our Father in Heaven the obligation to obey his commands. Disobedience to his word will bring retribution. That is why this world is full of trouble today.

It is not very long since I heard two men discussing the conditions that now prevail. One of them said to the other, "We are in trouble because the people don't know where they are at." The other one said, "That is true. These preachers get big salaries and they are afraid to tell them the truth because they fear they will lose their jobs." That is certainly a very sad statement, because if it is true it is also certain that the people do not want to hear the truth. If they did the preacher would be in no danger of losing his job because he preaches the truth. His people would not kick him out because he told them what they wanted to hear. The above party believed that the preacher ought to preach the truth whether the people wanted to hear it or not. In this they were right and that is what the above scripture means. One of the sins of this generation is the fact that our churches have gone away from God and are absolutely paying no attention to His positive command to live lives distinct and separate from the world. They have no discipline whatever. Thousands of their members are in disorder and no effort is being made to restore them. Another fact is that when people go away from God they go away from each other. This has resulted in the breaking down of the faith element that should find expression in all of life's relations, both to God and to each other. Our preaching is much better than our living. In many instances our preachers are faithful but they do not insist that the people shall exemplify in their lives the blessed truth which they preach. It is the doing and not the hearing that brings God's blessings upon those who pretend to serve Him. The Savior says, "Why call me Lord, Lord, when you do not the things which I say?"

As stated above, when we go away from God, we go away from each other. A lack of faith in our relation to each other has brought trouble into the home and to the business affairs of the country. Witness the number of divorces throughout the whole country. I never heard of a divorce until after I was grown. We now have as many as a hundred applications in a single court district in one year. As an example of a lack of confidence or faith of man in man, in business affairs, see the number of bank failures in this State during the last two years. These failures have brought trouble to thousands of our people. There was really no necessity for any such thing. I know quite a number of the managers of these banks and I know that they were among the best men in this State. They were compelled to look on while those whom they supposed were their friends were destroying a business structure which they had spent most of their lives in building up. The fact that this was unnecessary is shown in the rebuilding of the institutions which were broken down. It is much easier to take care of a house while it stands than it is to rebuild it after it has been torn to pieces. Our only hope is in a return to God. Faith and obedience to God will bring confidence in each other, and peace and prosperity will be the result.

—L. E. Hall.

A change was made in the matter of budget subscriptions to The Record by the recent State Convention. It is necessary for all churches having the paper in the budget to make settlement before January first.

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Of the th Church of Ja tithers.

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# Housetop and Inner Chamber

Our burdens will be lightened when our people are enlightened.

Of the thirty-six deacons in Calvary Baptist Church of Jackson it is said that thirty-five are tithers.

The church at Shaw, at the Pastor's suggestion, is planning for a larger offering to missions next year, though the Pastor's salary has been reduced. They have a total budget of \$4,300 and have only half-time preaching.

In an editorial on November 25, the Commercial Appeal, referring to the attitude of Mr. Raskob on the prohibition issue, says, "Evidently the Democratic party needs more good sense in its management than it does harmony among its workers."

Mrs. A. Cree, of Louisville, Ky., passed away recently at an advanced age, leaving her husband, who has been a minister for half a century and a son, Dr. A. C. Cree, of North Carolina, and a daughter, Mrs. J. H. Anderson, of Knoxville, Tennessee.

Practical Activities Department of the Baptist Bible Institute reports for the week ending Nov. 21, people professing conversion, 19; attending services, 694; persons dealt with, 67; sermons and addresses, 92; gospels, tracts and Testaments given out, 619.

A pastor told us today of a church member who when asked for a contribution for benevolence replied that he didn't have a penny. In a few days the bank in his town broke and he was complaining that he had lost \$1200. He meant to tell a lie, but told the truth by mistake.

We are sorry not to have a fuller account of the Pastors' and Laymen's Conference at Columbus. Brethren are aware of the conditions which arose suddenly to prevent the Editor's attendance. These meetings are always helpful and the report of them is profitable to us all.

We appreciate the services of Miss M. M. Lackey in furnishing a report of the State Convention at Columbus. The editor was absent. Brother W. E. Lee was occupied with his duties as secretary, and Miss Lackey was secured in an emergency. Our people will read with pleasure something from her pen.

The good people of Arkansas are bowing their heads in shame because the supreme court has decided that the act of the legislature making divorce possible after two months residence becomes effective. This was the work in all probability of renegade lawyers who profit by the patronage of rich and sensual newcomers.

The greatest weakness in our churches is that our people are uninformed about the whole denominational work and plans and outlook. Unless our pastors address themselves to the removal of this hinderance our work is blocked for all time to come. The chief remedy for indifference, the chief source of information is the denominational paper. Here is the place to work.

This country of ours settled the matter of the right of states to run their own business irrespective of the way it is done in other states of the union. Certain states believed they had the right to perpetuate and legalize human slavery but that question was settled by a war whose cost is still being felt and yet to be paid for. It is too late in the centuries to talk about allowing each state to settle the matter of whether or not the sale of liquor shall be legalized in its own borders. This is one of those matters which cannot be confined within state boundaries without endless confusion and conflict. Don't be fooled by the slogan of states rights.

Young Calles, son of former President of Mexico, is a student in San Marcos Academy in Texas.

The church at Clarksdale has called Rev. V. E. Boston, of Winona, and he has accepted. Some years ago the church at Clarksdale went to Winona for a Pastor when they called Dr. Martin Ball. Brother Boston has been eight years at Winona and has done excellent work. The field at Clarksdale is one which affords excellent opportunity for service.

Pastor W. C. Howard conducted a series of services every night last week at Forest in preparation for the every member canvass. He spoke on Sunday night, Pastor W. L. Meadows on Monday night, Pastor J. H. Street on Tuesday night, the Editor on Wednesday night, Pastor J. E. Wills on Thursday night and Dr. R. B. Gunter on Friday night.

Arkansas Baptists in their recent convention voted to combine their three colleges into one and locate in a central place. The debt on their Convention Board is nearly a million dollars. They have made terms with the bond holders by which no payment on the principal will be made in two years, and the interest is reduced from six to four per cent.

When we read about the dingy, uncomfortable rooms which our Missionaries in many lands are compelled to use for preaching places, we think more of the common sense of John the Baptist, who did his work in the wilderness. And though he did no miracle the people came in throngs to hear him, and there was a river near by and convenient for baptizing.

Mountain Creek Church in Rankin county is certainly deserving of special and honorable mention. For four years all the members have been reading The Baptist Record. They have grown in grace and in knowledge. Their Pastor, Rev. Wayne Alliston, has fed them and led them. They recently took the Every-Member Canvass seriously. They wanted to do what they could. The church is not large and the members are none of them wealthy. But everybody subscribed to the budget, which went to the \$600.00 mark, which is A-1 for a once-a-month church. When they saw they had raised several times as much for missions as they had ever done before, they said, "We haven't been paying our Pastor enough," and so they went to him and told him the church wanted to increase his salary more than fifty per cent. This he would not allow them to do, but told them to give it to missions. They are in the class of churches which give more to missions than to their own local support.

A meeting of the Executive Committee of the Board of Trustees of the Baptist Bible Institute was held in New Orleans last week. They were in conference with the bankers, who represent the bond holders. An installment of bonds for \$30,000 must be provided for interest and payment on a note in bank. There is no prospect of this amount being received from the Cooperative Program. Special gifts are the only hope of meeting these obligations. Special gifts are not in sight. The bankers are willing to do all in their power, consistent with the interests of the bond holders, to help the Institute trustees to work out this problem. But there seemed nothing left but to lay the facts before the Executive Committee of the Southern Baptist Convention, with a request for such help as could be given. This the trustees decided to do. The Southern Baptist Convention has in its past sessions announced its responsibility for the obligations on its various boards; and gave instructions at its last meeting in Birmingham that the Executive Committee do what was possible to assist its agencies in refinancing their debts.

Just closed a fine singing class at Arlington, near Beaumont, in Perry county. Will begin the revival tomorrow—Wednesday—at Progress, near McLaurin, Bro. T. W. Kembrell Pastor. Bro. J. H. Cothen preaching and I leading the singing. Pray for us. —Luther K. Turner.

There were said to be approximately 500 messengers at the Louisiana Baptist Convention. They approved a state denominational budget of \$120,000 for 1932. Of this \$82,441.67 go to pay debts and administrative expenses. Of the rest sixty per cent is to be used in the state and forty per cent for southwide causes.

There are five Thursdays in December. That is the day of the week on which The Baptist Record is issued. Ordinarily that would mean five issues of the paper for that month. But as Christmas comes in December, we are in the habit of omitting one issue. This time there will be no paper issued for December 31st.

The Convention recently voted that the minimum price of the paper when put into the church budget or taken in clubs should be \$1.50. Hitherto when the paper went to 90 per cent of the families in a church, the charge was only \$1.00. But the Convention was unwilling to stand for the loss which this involved.

An Oklahoma pastor says until recently one of his members had been in the habit of giving \$1.00 a year to the church. He got him to read the denominational paper, and within a few months he gave \$100 to foreign missions and then \$500 to another great cause. That is a good case of "before and after taking."

First Church and Bowmar Ave. Church in Vicksburg last week conducted an extensive and intensive Sunday School Training Course. Most of the State Sunday School Workers were with them, also Dr. C. S. Henderson, of Greenville. Pastors W. H. Morgan and J. L. Boyd are leading aggressively for the "perfecting of the saints unto the work of ministering."

The ruling of the Convention declining to continue further the offer of subscriptions at the \$1.00 rate makes it necessary for us to discontinue the present budget subscriptions at expiration. In order that the churches may adjust themselves to this new rule without disrupting our subscription list, all those whose subscriptions are in arrears for any part of the quarter, may pay to the end of their present quarter, and in the meantime begin making their subscriptions at the new rate of \$1.50 where ten or more names are sent in with the payment in advance. Single subscriptions remain at \$2.00.

We published a week or two ago a letter from a valued subscriber criticizing the Editor for quoting the words of Shakespeare, "What fools these mortals be." The Editor is not immune to criticism and any reader has the right. We refer to it now not to defend ourselves but to make plain the meaning of the scripture. Jesus said, "Whosoever shall say Thou fool shall be in danger of the hell of fire." But you cannot understand any scripture apart from its connection. Jesus was here talking about the commandment forbidding murder. He said that hatred is murder, and anger leads to murder. Therefore, beware of anger. One who gets angry is in danger, and if he gives way to anger and indulges in angry and vituperative speech he is in danger of hell fire. It was and is quite common when one gets angry to indulge in abusive speech. It is easy in a fit of temper and only because one is angry to call somebody a fool. Like the red line on the engine of your automobile, this indicates you have gotten to the danger point. Better call a halt. Unless it is checked it leads to murder, becomes murderous in intent. But it is not necessarily wrong to call a person a fool. It depends on your motive. Jesus called some people fools, not in anger, but in pity and in rebuke. A fool is a person who is lacking in sense or who makes no use or improper use of the sense which God has given him. There seem to be several of them, and perhaps several varieties of them.



# Editorials

## SOME REMARKS ABOUT HELL

In the first place, there ought never to be any flippant remarks about hell, either in the pulpit or out of it. Of course, there ought to be no profane use of the word, that is, vicious use of the word, either lightly or angrily consigning people to hell. This is too serious a subject to be treated with any flippancy. Nobody who believes in the reality of hell can refer to it lightly. And people who do not believe in it should certainly let the word alone.

Another thing that ought to be said is that people should really find out by careful reading of the Bible what it teaches us about hell. It is the only authoritative source of information on this subject, as it is on several other subjects. Of course, a belief in hell is common among nations who have no knowledge of the Bible. This is probably from an instinctive sense of justice and the knowledge of the fact that many wicked people do not get in this world what is coming to them. But the actual facts about hell, whatever may be really known about it, come to us only by divine revelation. God speaks to us in His Book.

Another thing, preachers and others who undertake to preach about hell ought to do so in tears, and in grief of soul. It may be possible for a preacher to make the impression when he is talking on this subject that he is glad that the folks are going to hell, and the sooner they get there the better pleased he will be. Certainly, nobody but the Devil, or one possessed of his spirit, would be glad of anybody's suffering in hell.

It is not intended to teach here all that the Bible tells us about hell. It is enough to say that the Bible represents it as a place which is real and of terrible suffering. The language is strong and frightful. The strongest language about hell is probably that which Jesus himself uses. He must have spoken of it with great distress of soul. He wept aloud when he contemplated the sufferings which were coming upon Jerusalem. How He must have shuddered when He spoke of the awful fires of an eternal hell.

It ought to be said that probably none of us know a great deal about hell. Pray God we may never know more. There are some subjects about which the less we know the better off we are, and this is one of them. The Lord reveals only enough about hell to us to turn us away from it.

Another thing is that we can only be reconciled to the Bible descriptions of hell, if we have some adequate sense of the sinfulness of sin. Many cultured and tender-hearted people (perhaps some would say sentimental people) revolt at the suggestion of hell. The picture of suffering which it presents turns them away in horror. This is due to one of two things, probably to both. These people have had their sensibilities quickened by the very teaching of the Master who had most to say about mercy, and most to say about hell. Or these people have allowed sentiment to become sentimentalism. The feeling of pity has drowned out the sense of justice. Justice must be maintained at any cost. Society for time and eternity must be founded on this. Mercy may be optional. Justice is essential.

Let it be repeated, the nature of sin as rebellion against the gracious and righteous sovereignty of a holy God is deserving of severe punishment. Persistence in sin makes hell a necessity. A place of confinement where sin cannot interfere with the government of God and the fulfillment of His righteous purpose. And that those who accept His government may be unhindered in the enjoyment of it. Jesus said something about people being salted with fire. Fire is the most effective antiseptic; it prevents the spread of disease. Sulphur and brimstone are powerful antiseptics.

It is probable from the teaching of scripture and from observation of events in the world today that hell is only the natural consequence of the

way people have lived. That it is not the arbitrary imposition of punishment, but the inevitable consequence of sin. That does not mean that the only punishment that sin has is what the sinner suffers in this world as the result of his wrong doing. But this may help us to understand the nature of the suffering hereafter. People bring hell on themselves. The Bible does not say that people shall be driven into hell, but that they shall be turned into hell, like cattle which come up at night. Like Judas, they "go to their own place." Someone has said that every sin carries to hell its own fuel. The fire and the worm are the natural end.

This raises the question as to whether hell is a place of literal fire, or whether the fire is a figure of suffering which cannot be adequately pictured in any other way. Good people who believe the Bible differ on this matter. We must believe that much of the description of the hereafter, both of heaven and hell, is given us in figurative language. This does not mean that these are not real places, but it does mean that when somebody is talking to you about something you have never seen, he must use language that is figurative. That is, he describes it by comparison with something which you have seen.

This word ought to be said particularly to some who possibly revolt at the idea of terrible and unending suffering, namely, that God is going to do what is right, and he is not going to do anything which is not right. We may absolutely trust this whole matter to Him. He will do no one any wrong. Nobody in hell will suffer any more than he deserves. But if any man rejects the mercy of God in Christ Jesus, there is nothing left for him but to suffer all that the justice of God requires.

On the other hand, those who are saved have secured to them by the justice of God all that the merits of Christ and His atoning death have purchased at full value.

## TAXIS AND PRAXIS

Get these words straight. We are not talking about taxes. Neither are we talking about the word used as an abbreviation for taxicabs. We are borrowing two Greek words and seeking to draw a lesson. Praxis is about the same as practice. And taxis is akin to our word tactics, a military word; the word used by Paul when he said (Col. 2:5) "Joying and beholding your order (tactics) and the steadfastness of your faith."

We said it was a word used in the handling of a military unit. It is translated "order," but it is the order that results from military training and discipline. Of course, there must be obedience to a recognized authority; there must be harmony of action, unity of purpose; there must be arrangement and disposition of the forces to the attainment of a desired result.

Efficiency has become almost synonymous with military discipline. Witness the Latin word for army: "exercitus," drilled to the last word in efficiency. Witness the pitiful plight of four hundred million Chinese today standing in dread of fifty million Japanese, because the latter are organized, and the former are not. Praxis is dependent on taxis. Praxis is helpless without taxis. There will be no doing worthwhile unless there is some discipline, order, unity and unanimity of action.

Watch the step of those soldier boys as they drill on the practice field. Responsive in unison to one word of command; every movement of feet, and arms, and even of eyes in unison. They are getting ready for the day of emergency; when having done all, they will have to stand. It is no accident that Paul put together these two things, "your order, and the steadfastness of your faith." There will not be much "steadfastness" if there is no "order."

We are thinking this week of our Baptist hosts throughout the Southern Convention. For months now we have been preparing for this time of testing, our Every-Member Canvass. The desire and purpose has been that we might have this great band, or army of God's people move in unison to attain a great objective in the furtherance of the Gospel. God is looking on. Perhaps

there are saints in Glory who are now reviewing this army of Baptists. Are we ready for doing the same thing at the same time? Is Paul today and is our Lord "Joying and beholding our order and the steadfastness of our faith in Christ?"

We have struck a difficult place. We call it by such names as hard times and depression. Will we "stand in the evil day?" Or will there be a breaking of the ranks and the scattering of our forces?

It is said that when Gen. Grant made his tour around the world, while in England he was the guest of royalty when a large part of the British army was passing in review. This man who had done a bit of fighting in his day, turned to the British officer at his side and said with admiration, "Ah, there's the swing of conquest in their stride."

"Like a mighty army moves the Church of God."

## IF

The "ifs" in the Bible would make a good subject for a book, or a series of sermons. Some of the most interesting and important passages in the Book are suspended on the word "if." Many of the most precious promises hang upon an if.

There is a cluster of them in the first chapter of the first Epistle of John. And they are gathered there on purpose. They all deal with sin, and with the hope of righteousness. If you are not familiar with them, it will well repay you to read them carefully and repeatedly.

Every one of them says "If we." That means that the apostle is talking about Christians, and that the success or failure of God's purpose and plan depends on us. "If we!" God is unchangeable and sure. His promises are yea in Christ. There is no question or doubt or possibility of failure so far as He is concerned.

Three times John says, "If we say," and each time it is a caution against saying something that isn't so. We need to be very careful about what we say when we are dealing with God, or speaking about our religious or spiritual condition. If we say what is not so we commit ourselves to a mistaken and false situation which it is very difficult to correct. The doom of people for time and often for eternity is sealed by what they say.

Once John says, "If we say we have no sin." Once he says, "If we say that we have not sinned." These statements are alike but different. To say that we have no sin means that we have incurred no guilt by what we have done, that we are freed from the disposition to sin, that there is no corruption in our nature, that we are either by nature innocent or have by grace had all tendency to sin eradicated from our being.

This may be said in ignorance and simplicity. The person who says it may not be consciously uttering a falsehood, but he is badly deceived. He has been misled or imperfectly instructed. John says "We deceive ourselves and the truth is not in us." This means that we are mistaken and have blinded ourselves to facts that ought to be apparent to everybody. And when he says the truth is not in us, he means not that it is impossible for such a one to tell the truth, but that the truth of God's word is not in us. We have failed to be enlightened by it.

But when one says he has not sinned, when he says that he has never done anything which the word of God or an enlightened conscience condemns, such a person makes God a liar, for God says, "All have sinned."

Another "if" is when John says "If we say that we have fellowship with Him and walk in the darkness, we lie and do not the truth." God will not keep company with one who keeps up the practice of sin. No pious pretensions, or loud protestations avail anything. It is feared that some Christians including preachers are preaching or teaching on a past experience rather than the living present fellowship with God. It is a hollow mockery, an effort at deception. Such a one "does not the truth." When teaching or professing Christian truth is not supported by a contemporary sense of fellowship with God,



one's integrity is destroyed and his testimony invalidated.

There are two good "ifs" in this group: "If we walk in the light as He is in the light," and "If we confess our sins." To walk in conscious personal fellowship with God and with Christ is dependent on our walking in the light of His word. We must know what it teaches and we must live in accordance with it. Then there is "fellowship sweet," and the blood of Jesus is doing for us what it was intended to do, cleanses us from all sin.

Now, if there is the consciousness of failure at this point, our case is not hopeless. There is another "if." John says, "If we confess our sins." It is not enough to be conscious of them, we must say it out to God. Tell Him the truth. If we confess to Him our sins, God is faithful to His promise and to his nature, He is also just to forgive us our sins. Forgiveness is based on justice. Satisfaction has been made. On the basis of the atonement God can now forgive and cleanse from all unrighteousness. If we confess our sins, He can not do otherwise. Justice requires forgiveness on this basis, the basis of the atonement and the condition of sincere confession.

—BR—

### SELLING VIRTUE FOR MONEY

—O—

It is exceedingly unfortunate that there are people in this country who are willing to sell virtue for money. The most precious thing men and women possess is virtue. It means virile manhood and pure womanhood. Its value cannot be measured in dollars and cents. It is priceless. Virtue is an anglicized Latin word. To the Latins it meant a man. The Savior said, in Luke 9:25, "What is a man advantaged if he gain the whole world (of material wealth) and lose himself,"—his soul, his manhood, and his, or her, virtue. And yet, there are those so sordid, selfish and debased that they would barter away the character and virtue of our American manhood and womanhood for paltry dollars.

The New York World said January 26, 1931, "representatives of brewers and distillers told the World correspondent today that their principals would be willing to pay \$1,125,000,000.00 annually in federal taxes to return to pre-prohibition protection." Quoted by Mrs. Boole, National President of the W.C.T.U. Irene DuPont argued for licensing and taxing the sale of beer, alleging that it would relieve his companies of \$10,000,000.00 corporation taxes annually. What do these brewers, distillers and DuPonts care if American manhood, womanhood and childhood are debauched, impoverished and turned into criminals if only they may get money out of it? "Oh!" some will say, "bootleggers will sell liquor anyway, why should not the State get a revenue from its sale? If the bootlegger sells liquor, the blame of the curse it brings rests on him alone; but if the State licenses the liquor dealer, then the State, as a whole (which means society), is responsible for the debauchery of character, poverty, crime and disease which results from this infamous traffic—the greatest breeder of crime and misery known to human history. One has sunken to the lowest possible level of degradation who, for any amount of money, is willing to sell character and virtue to a brewer or any one else. To rob a bank, a train, a home, or even to kill a few people, as much as we deplore such crimes, is a virtuous act compared with granting a license to brewers and distillers to go into a wholesale debauchery, impoverishment and making criminals of our American manhood, womanhood and childhood. No human being ever committed a meaner, baser or more degraded act than to say to a liquor dealer, "If you will pay me so much, I will sell you the privilege to prey on the virtue of manhood of the American people, and give your nefarious business the dignity and sanctity of the State's endorsement and protect you with the strong arm of the law while you are at it."

A train robber, as base as he is, is a good Sunday school boy compared to a man who will do this despicable thing; and though the robber's haul runs into thousands of dollars, he will not do one-tenth of the harm that results from licens-

ing a liquor dealer to ply his character-killing trade.

A human character from which the virtue and manhood have been sapped by liquor is so repugnant to God's righteous nature, that He forever bars it from His holy presence, declaring no "drunkard shall inherit the Kingdom of God;" (I Cor. 6:10) and such is the Heavenly Father's high complacency in the making of man, this cap-sheaf of His creative handicraft, that, with unmistakable justice, he pronounces His eternal curse upon those who would debauch him by fostering the liquor business for gain, or otherwise, saying, "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity."\*\* "Woe to him that giveth his neighbor drink, that putteth thy bottle to him and makest him drunken." (Heb. 2:12, 15).

If the brewers and distillers would agree to pay all the expenses of the Federal government, including the army and navy, and that of all the States thrown in, for the privilege of debauching American manhood with their "beverage of hell," as Sam Jones used to call it, it would be an expensive and foolish bargain for us to make. America can't afford to sell the virtue and manhood of her people for money.

The man or woman who, in church on Sunday, joins in the prayer "lead us not into temptation," and then in the week goes to the polls at the behest of some conscienceless and designing politicians, votes with the liquor crowd to bring back legalized liquor traffic to this country to prey on human character, is either a deluded fool or an infernal hypocrite, and over such as he the devil in hell undoubtedly rejoices and claps his hands for glee.

Every decent man or woman, who is a lover of humanity, not to say a church member, should spurn with indignation the plea of the oily-tongued politician, who says, "it is more important to support our party and our candidate, even though they are wet, than it is to look out for the virtue, manhood and sobriety of human beings." Such politicians are, wittingly or unwittingly, the agents of the pit. They are the greatest enemies of human society that walk the face of the earth, and are most probably, directly or indirectly, employed, or influenced, by big liquor slush-fund drawn from the pockets of brewers, distillers and the wine growers of Europe. If not that, then, with covetous eye, they are looking out for the emoluments of office as a reward for their "party regularity." In any event, they merit the supreme contempt of all real lovers of humanity.

But selling out to the liquor interests is a fool's bargain, even from a financial point of view. In the old saloon days this writer knew a certain small town which had two saloons, from the licenses of which there were derived annually \$2,600.00 in revenue. One night a young man became very drunk in them and at a late hour sallied forth to go to his home in the country. On a lone country road he met the old family physician returning from a call, and in his drunken condition the boy imagined the doctor was an enemy and shot him to death. The old doctor was really one of the best friends the boy and his family had, and one of the most highly respected and best loved men in the county. In the several court trials that followed, it cost the State more than \$25,000.00 to bring that boy to justice, and must have cost his father a very large sum in addition, to say nothing of the fact that one of the most valuable men in the County was foully murdered. It was a sadly losing bargain to that State.

With that incident as an argument, it was an easy task to persuade the voters at the next election to drive the whole foul brood of saloons forever from their County, much to their moral, spiritual and financial advantage. Such incidents were multiplied innumerable throughout the country until after taking care of the criminals, paupers, insane and diseased left on their hands by the saloons, the voters of this country, first in the States and then in the whole Nation, decided that that infamous traffic was an insufferable nuisance, and an intolerable economic burden, and by an astounding majority, voted it out of the

entire Nation, and may it please God, forever.

The present trend with certain wet politicians seems to be toward an amendment to the Volstead Law, increasing the alcoholic content of liquors at present allowed and permitting the sale of light wines and beer. They won't get away with that, for we have a big, safe dry majority in each House of Congress, including a number of true and tried prohibition leaders, who are faithfully looking after the best interests of our people. Any man, who is not a fool, can see that what these wets would give us would simply be saloons under another name to become centers of crime and rendezvous of the lawless element, and would not curb the bootleggers either. Licensing the liquor traffic will never remove the boot-legger curse. It doesn't in Canada, or England, never did with us, and never will.

Nov. 23, 1931 —H. Beauchamp, Dallas, Texas.

—BR—

### THE CONVENTION AT ST. PETERSBURG NEXT MAY

—O—

Already St. Petersburg, Florida, is making preparations for the Convention next May.

We have never been offered more ample or elegant hotel facilities. The rates are reasonable, handsome rooms, each with two single beds, being granted Convention messengers at a maximum rate per day of \$2.50 per person, while hundreds of good rooms will be available at a still lower rate.

The Coliseum is within easy walking distance (four to six blocks) of the leading hotels. It will contain more than five thousand opera chairs and be equipped with voice amplifier, electric bulletin board, committee rooms, and so forth. The entire structure will be used exclusively for Convention sessions. The Secretaries' Registration Office and the Information Bureau will be directly across the street, which will be kept free of traffic. The Convention exhibits will be installed in an admirable building nearby, now containing four roque courts.

Williams Park, well shaded by day and well lighted by night, has every equipment for any sessions or mass meetings the Convention may desire or direct. It is across the street from the First Baptist Church and in close proximity to the hotels, the Coliseum being a short walk away.

Two extraordinary courtesies are contemplated by the St. Petersburg committees. One is a broadcast of certain features of the Convention to be arranged with the Committee on Order of Business. The other is to furnish the Secretaries with copies of a verbatim report of the entire proceedings of the Convention.

The railroads have granted a rate of fare and one-half for the roundtrip on the certificate plan, tickets to be on sale several days in advance and good for thirty days.

All who wish to go to St. Petersburg in their own cars will find the highways excellent, particularly in Florida.

Many Convention messengers may wish to visit Cuba after the Convention adjourns probably on Tuesday, May 17. No boat will be sailing direct from St. Petersburg on that date but I learn that the roundtrip rate from Miami via steamer or rail to Key West and steamer to Havana will be \$27.50 good for ten days. Reasonable hotel rates and bus fares in Havana are assured.

—Hight C. Moore, Chairman,  
Convention Committee on Arrangements,  
Nashville, Tennessee.

—BR—

W. H. Wood, student at Clarke College, is available for pastoral work in any church nearby.

—BR—

Mrs. N. T. Tull underwent a serious operation at the Baptist Hospital in New Orleans recently. At last report she was doing well.

—BR—

This from Mr. Roger W. Babson is worth listening to: "Business depressions are caused by dissipation, dishonesty, disobedience to God's will—a general collapse of moral character. Statistics show this plainly. With equal precision, they show how business depressions are cured. They are cured by moral awakening, spiritual revival, and the rehabilitation of righteousness."



## CAN A MAN BE A PROPHET TODAY?

(Abstract of address by William Louis Poteat to the Pastors' Conference, Winston-Salem, N. C., November 10, 1931)

We need first to define the terms we employ. That will take us a good way toward answering the question which you have put to me.

What is a prophet? A year ago we were considering that together, and there is the less need for detail now. We agreed that a prophet represents God, speaks for God, mediates a revelation, declares a message, reports a vision. He erects the divine standard in the home, the market-place, and State. He is the messenger of God to the church, quickening its life with streams of inspiration, holding it to its task, reclaiming it from its lapses; the messenger of God to the world against its folly and sin. Holding his commission from God and charged with the good news of the Kingdom, the preacher belongs in the succession of the Hebrew prophets, not of priests or scribes, and he will win his way to the hearts of men more by the drive of authority behind him and the pull of human longing before him than by the arts of the orator or the range of his learning. The voice of the pulpit has a tone unlike that of the platform. The platform discusses a proposition, argues a policy. The pulpit proclaims a redemption and expects its acceptance, announces the divine law and demands obedience.

If such a statement of the preacher-prophet's function is so general as to be vague, suppose we come to concrete particulars. Jesus said to his first friends, Ye did not choose me, but I chose you, and I have treated you as friends and kept back nothing from you. I have told you all my secrets. And then he said to them, As the Father sent me into the world, even so send I you, with the same high authority, with the same spirit of self-renunciation, to carry through in my place what I have begun. In the deep intimacies of unbroken association for years these young men had been won to a passionate attachment to their marvelous Friend, had been infected and transfigured by his spirit, and accepted the responsibility which he laid on their shoulders with joyous enthusiasm. In the course of the lapsing centuries and the widening of the boundaries of human intercourse, that original responsibility has descended to us without any loss of its original urgency and imperious constraint. He is saying to us today, As the Father sent me into the world, even so send I you.

What, now, was the mission of Jesus? If we can discover that, the work of his friends and representatives of the later time will be clear. His own statement of it, item by item, is reported in Luke 4:18-21. He came to preach the Gospel to the poor,—evangelism and democracy; to transform, forestall, and help the sinning, the defective, and the oppressed and unfortunate, whether their plight was due to social maladjustment, personal frailty, or overwhelming calamity; to proclaim the regeneration of society symbolized by the year of Jubilee. This interpretation of that important passage is supported by the terms of the awards of the eternal world set out in Matthew 25:34-46. These specific factors combine in the great conception, the framework and subject of all the Master's teaching, the Kingdom of God. And the Kingdom of God, you know, is to be realized on the earthly plane. It is the rule of God in all human relations, all, not some. Jesus proposed to revolutionize the individual life and establish in it a personal righteousness. So he proposed to revolutionize the social life and bring all its features and activities under the control of his mind and spirit.

I am aware that, in spite of the manifest implications of the Kingdom of God, some friends of Christianity, in unnatural agreement with some of its critics, insist that it is concerned with the individual only, with no message or guidance for the corporate aspects of humanity. Some complacent Christians demand what they call the pure Gospel, by which they mean a harmless mixture of theory and sentiment, which appoints them no task, which cracks no whip of conscience over their aimless lives. Others have erected an elaborate house of cards on the slight founda-

tion of an enigmatical book's enigmatical allusions to a period of a thousand years, and take no part in making the will of God prevail in human intercourse or in arresting social wrongs. Let things wax worse and worse, let social injustice go unrebuked, let wars and rumors of wars continue their senseless havoc of treasure and life. Worse must decline to worst before Christ comes to destroy in cataclysm what he found himself unable to regenerate by the Gospel. This amazing theory totally misconceives the program of Jesus. If it understood, it would be the deepest infidelity to him, for by its terms he will see of the travail of his soul and not be satisfied. He miscalculated and his great proposal is doomed to defeat. And, of course, the interests which are threatened by the practical application of the Christian standard are loud in protest against the pulpit meddling with public affairs. Let the preacher attend to his proper business with the souls of men, get them ready for the next world and safely out of this. For business is business, not religion.

Can a man be a prophet today? The intimation that being the vehicle of the divine word is conditioned by the present situation calls for some inquiry. This today, what is that? How does today differ from yesterday, from the time of John the Baptist, of Amos?

Well, today is only this side of yesterday, and yesterday this side of the day before. The stream of time has no dams across it interrupting its continuous flow. And the people along the banks are pretty much the same on the lower reaches as on the upper. And yet I seem to see certain aspects peculiar to our period which are relevant to our question, and I beg to specify them.

And, first, the new individualism. The captains and the kings depart. The downmost man counts one, as never before. He may have a voice in the government, that it, the choice of the men to do the public business in the interest of all the people. This new achievement very naturally runs to excess and boasts itself independent of tradition, convention, and authority. It exhibits not infrequently the attitude of rebellion against all restraints, personal, political, and religious. The only law which it respects is the law of self-expression. It will say to the preacher, Where did you get that? or, Tell it to the marines.

Then there is the new materialism. You will meet it on the street, and it runs through much current literature. The new intelligentsia assume a complacent superiority over the common herd, whom, however, they tend to infect, and proclaim their emancipation from all superstitions, including those which bear the religious sanction. They smile at the preacher and offer him patronizingly a bit of advice, Go study a bit of science and quit your folly.

And the new industrialism. It is founded upon the application of science, and today its extension and power are quite beyond precedent. It embraces all, controls all. The business of the United States, said Mr. Coolidge, is business. Economic values appear to be the only values. We are profit-mad. And, besides, business is impatient of interference. It demands to be let alone, perpetuating the old laissez-faire theory unto the era of inter-dependence and cooperation. It may cut wages, drop wage earners, and reduce output, but incomes of the management in salaries, bonuses, and interest are not short; they advance. You criticize at your peril. They will say to the preacher, Who pays your salary? It would seem, as one phrases it, that the day of prophets is gone and the day of profits is come.

And so the prophet of the day confronts the situation of the day. What will he do? Back off, or speak the authoritative word? A prophet is without honor in his own country precisely because his command or rebuke strikes somebody at hand to resist it. John the Baptist said to Herod, It is not lawful for you to have her, and lost his head. Jesus told the responsible leaders of his day that they were blind guides and white-washed tombs, and lo! the cross. Amos rebuked Israel at Bethel for making the ephah small and the shekel great, for coveting even the dust on the head of the poor and buying him for silver

and the needy for a pair of shoes, and he is told to go back to Judah for his bread, and prophesy no more at Bethel. You speak of the deep harmony of religion and science, of the righteousness which becometh saints, of church members cooperating with bootleggers in defiance of law and decency, of legislation by logrolling, of the wickedness and stupidity of the subsidy to wealth in the heightening protective tariff, of the corruption of officers of the law, of buying some organs of public opinion for the purpose of deceiving the people, of privilege exploiting poverty; and Brother Big Pillar will say to you, "Soft pedal, Brother, soft pedal," or "Better move on for your bread. Prophecy no more at Middletown."

Now, the Master of men and times came into human life to save it, that is, to transform it. He is the protagonist of the human drama and means to control its method, its course, and its issue. If little twinges of doubt shoot now and then through your faith in him, if furtive questionings of the ultimate triumph of his high enterprise pester your devotion, I am afraid you have not consulted the Master very intimately of late and are already headed for the bread of safety in Judah. But I am persuaded better things of you. Your passionate attachment to the Lord of your life and hope, your deep longing to win men to him and his way, finds loyal speech, and I hear you say, "Give me my chance. Peril? That will only add the tang of adventure to my endeavor. Count me in the campaign to make him king of all the life of man."

Just a word of caution. When you go, take good sense with you, and speak the truth in love.

## IT MATTERS BUT LITTLE—AND MUCH

(By Dr. D. Y. Bagby, Lone Oak, Texas)

It matters but little where I was born,  
Or whether life met me with smiles or scorn,  
Or whether I've walked with wealth secure,  
Or whether my parents were rich or poor:  
But—whether I've walked in the path of God,  
And followed the way the saints have trod,  
Or whether I've lived in Satan's own clutch,  
Oh, friends, let me tell you, IT DOES MATTER MUCH!

It matters but little what folks may think,  
If lauding me highly or from me shrink;  
In popular praises or go alone,  
With many admirers, or scarcely one;  
But—I want to be popular with the Lord,  
I want to walk worthily with His Word;  
And whether I live with the saints and such,  
Oh, friends, let me tell you, IT DOES MATTER MUCH!

It matters but little how long I stay,  
Whether young or in age I'm called away,  
Or whether in life, in the midst of care,  
Or whether my head has grown gray and bare:  
But—whether my Lord has for me a place,  
Whether I meet Him there face to face,  
Whether His crucified hands I'll touch,  
Oh, friends, let me tell you, IT DOES MATTER MUCH!

It matters but little where be my grave,  
In shady nook hidden or sea's cold wave,  
Or whether my monument kisses the sky,  
Or simply the bushes that grow near by:  
But—whether in heaven my soul is found,  
Living with Jesus and wearing a crown,  
Forever with Jesus, the angels and such,  
Oh, friends, let me tell you, IT DOES MATTER MUCH!

Dr. I. J. Van Ness said a few days ago that he had been connected with the work of Southern Baptists for forty years, and the work of Dr. W. W. Hamilton in the recent Emergency Appeal for the Baptist Bible Institute was the best piece of work he had ever seen done.

Alcoholic insanity among women has been cut in half in the dry era in the wet State of New York, according to the records of the New York Department of Mental Hygiene. Alcoholic insanity among men in New York State shows a reduction of nearly a third.—Ex.

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## MUSIC IN THE MINISTERS EDUCATION

(By Hubert McNeill Poteat)

It is a well known fact that music is the child of the church; and yet, as many writers have pointed out, very few churches have ever made more than a casual effort to develop its immense potentialities in worship. The responsibility, I believe, lies at the foot of the pulpit; vast numbers of our ministers are both ignorant of and indifferent to hymnology. This state of affairs is to me inexplicable and, indeed, inexcusable. To be sure, most of our theological seminaries make but scanty provision for the study of hymns, and some of them would do well to abolish forthwith their departments of "Gospel Song." But even if the minister has not enjoyed the privilege of formal instruction, for the sake of his own wider usefulness and for the glory of God he ought to proceed to educate himself.

Let me say now that, so far as this article is concerned, music means hymns. Anthems, solos, quartets, offertories, are outside the scope of the present discussion. It may be remarked merely that all these forms of music are useful and valuable in their place and that the minister who begrudges the time necessary for their rendition and who like to sneer at them is simply advertising his own limitations.

The ignorance and indifference of the pulpit in the matter of hymns have brought forth a sorry progeny—which may be discussed at some length.

The worship of God in most churches is dull and uninspiring to the last degree. The thoughtful observer concludes at once that a hymn is sung at the beginning of the service, another after the prayer, and a third after the sermon, for no reason on earth except that it has always been the custom to sing hymns at those points. In other words, the singing of the hymns, instead of being an act of worship, is merely an incident of the hour and is repeated Sunday after Sunday solely because of immemorial custom. Now worship is too vital an exercise to be compromised and all but killed by lethargy and indifference. And yet, gentle reader, listen to the average congregation mumbling and dragging its weary perfunctory way through the hymns and then go home and cease to wonder why the Kingdom of God delayeth its coming. The minister and the minister alone can effect a reformation.

In non-ritualistic churches the participation of the people in the service is limited to the singing of the hymns. The minister prays, the minister preaches—and in most cases seems to be wholly indifferent to the bedraggled state of the congregation's part in the hour's worship. He is thereby failing to make use of his opportunity and obligation to lead his flock upward to the heights of spiritual enthusiasm, and at the same time and by the same token he is closing the door on those beneficent influences which invariably attend a proper emphasis upon all three (not one or two) phases of worship—preaching, prayer, and song. The expression, "Let's go to preaching," all too often means just what it says and no more.

The other result of ministerial ignorance and indifference in the matter of the music in the church is the wide use of cheap and unworthy hymns. This type of song arose out of the camp meeting song and the gospel song and is today the sole musical and spiritual expression of millions of people. The tragedy of the situation lies in the fact that the authors and publishers of the wretched stuff have discovered that it pays and pays well to capitalize the popular fondness for trash, and they are therefore constantly at work at the business of defiling the worship of God for the sake of sound dollars. And the nauseous aroma which hangs about their doings is not sweetened by the loud and unctuous protestations of piety which almost always herald their products.

The minister can prevent, if he will, the desecration of the house of the Lord by jigs, waltzes, and ragtime, turned out by tenth-rate poets and Tin Pan Alley musicians with itching palms. He will probably need all his tact, patience, and courage, for the public taste is notoriously low and the song book publishers are specious and

plausible. For example, they will repeat in his ears the moss-covered fiction that the Sunday school children can not be trained to sing the "standard hymns" and that therefore they must have "simpler songs"; that is, their taste for sacred music must be ruined by the use in the Sunday school of some sorry job lot of dance music and doggerel. And I have been in churches in which a good hymnal was used at the morning service, while in the evening or at prayer meeting the people got their feet into action and "worshipped" God in jazz and in jig instead of in spirit and in truth.

One more word on the matter of hymns for children: Fathers and mothers ought, it seems to me, to do all they can to develop in their boys and girls a taste for the right sort of music, both sacred and secular, because of the profound influence—universally recognized—of songs upon character. And in the Sunday school great care should be taken not to undermine and destroy the natural reverence of children by giving them flippant and unworshipful music to sing. It seems to me perfectly obvious that the lack of respect for the church, which is so common among young people, is to be traced to the use of dance-hall ditties in the services.

"Hymns" of this type are widely and shrewdly advertised—and in various ways. One of the most successful means of introducing them is furnished by the howling, prancing "evangelistic singer." Nearly all of these depressing gentry use cheap hymnals and many sell them. I should not like to be misunderstood at this point. Not for a moment am I condemning song leaders as a class; I know a few of them whose opinion of dance-hall ditties is thoroughly sound. But revival meetings nowadays are frequently queer affairs, indeed, being compounded of more or less equal portions of religion and buffoonery, the gospel story and high-pressure salesmanship, genuine piety and vulgar acrobatics which would not last one night at any third-rate vaudeville house in America. Again, the minister can take an unwavering stand for the properties and the decencies of the sanctuary, if he will, and thus see to it that his people offer no polluted bread upon the altars of the Most High.

In concluding this part of the discussion, let me say two things. First, in the matter of hymns, compromise is inevitably fatal. The apathetic minister will often be won over to a bad book by the statement that "it contains many of the grand old hymns of the church." The rest of the story, namely, that it also contains many of the sorry new hymns of the street and the dance-hall, is left untold. The only safe course to pursue is to select a book which has not one of the latter type of "hymn"—and each of the great Christian denominations now has such books.

Second, if the singing of hymns is allowed to deteriorate into a mere exhibition of virtuosity by the choir, while the congregation sits and listens or nods, the exercise might as well be abandoned. It is my mature conviction, based on twenty-five years of experience with church music, that, barring the saving of souls, the development of hearty and intelligent congregational singing is the most important item in the list of the minister's duties. Of course, it goes without saying that the organist or pianist and the choir have as their chief function the leadership of the people—who will be stirred and inspired (or not, as the case may be) by the man in the pulpit.

Having discussed the results of ministerial ignorance and indifference in the matter of hymns, let us consider briefly how the situation may be improved.

Our seminaries and training schools should provide, I believe, a comprehensive course in hymnology which should deal competently with the following phases of the subject:

1. The rudiments of music. Knowledge of musical fundamentals is of inestimable value to the minister, especially if the church he serves has a small membership.

2. The history of hymn singing. This is surely one of the most fascinating fields of study imaginable. The minister will find material of great interest and profit at every point.

The Bohemian Brethren, Martin Luther, the metrical psalm vs. the hymn, the General Baptists and the Calvinistic Baptists, Quakers and their songs, Isaac Watts, the great psalmody controversy, the Wesleys and Whitefield, the camp meeting and its hymns, the Thomas Hastings—Lowell Mason contributions to hymnody, the Romantic movement, the gospel hymn, the Oxford Revival—all these and dozens more have their message of enlightenment and inspiration for the diligent student.

3. The history of individual hymns. Practically all of our best hymns have "stories"—relating either to their composition or to their use. The minister will find these stories both interesting and inspiring, and his people will share gladly his interest and inspiration if he can and will afford them the opportunity.

4. Appreciation of hymn poetry. All of our really good hymnals contain dozens of sacred lyrics which are as perfect and as beautiful as any poems in the English language. And when the minister comes to realize that this perfection and beauty of form supply the setting for devotion, tenderness, deep religious feeling, and genuine spiritual insight, he has at his disposal new treasures of incalculable worth.

5. Appreciation of hymn music. Many of our most gifted composers are represented in all good hymnals, and their music is not difficult to sing, in spite of persistent claims to the contrary by the confraternity of jigsters. As a matter of fact, the union of beautiful poem and beautiful music is to be found at its very highest and best in the hymn book.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

—BR—

## TO RELIEF BENEFICIARIES

The Board of Ministerial Relief and Annuity requires a renewal of all old applications for help from the Board next year, and application blanks have been sent all old beneficiaries.

To save work, postage and delay, fill every blank fully and accurately, otherwise your application will be returned for completion. Will each pastor urge applicants from his congregation to comply absolutely with above request and thus expedite negotiations for help?

All renewal and new applications for next year when filled out as above directed, should be returned to me by December 20th, as appropriations for next year will be made at that time.

When we learn what sum will be available for next year it will be divided among all applicants. As the sum for next year will probably be less than for this year and as there will be several new applicants added, the stipends for old beneficiaries for next year will have to be reduced.

Following the instructions of the Convention at Columbus, the Committee will divide the sum available among the applicants both old and new alike on the basis of worthiness and need.

The following instructions were given the Relief Committee by the late Convention: "We recommend that when applications for aid are received, and the applicant meets the required conditions, that he or she be accepted as a beneficiary, believing it to be better for all applicants to receive some aid than for some to receive none."

The Committee regrets very much that reductions will have to be made, but is absolutely helpless to prevent it. The Committee can go no further than the funds go.

—T. J. Bailey, Chairman,

Miss. Standing Ministerial Relief Com.

—BR—

I am writing this note to commend to you and to Mississippi Baptists Dr. H. C. Bass, who has been for several years Pastor of the First Baptist Church, Dothan, Ala., and also of the West End Church, Birmingham. Dr. Bass is an unusually strong preacher, a faithful pastor, a thoughtful and wise denominational leader. Alabama Baptists exceedingly regret his departure from us but wish him all success as he joins the brotherhood in Mississippi.—L. L. Gualtney, Editor, Alabama Baptist.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Miss Frances Landrum  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

### "THE GLEANERS"

Ruth said, "I pray you let me glean and gather after the reapers among the sheaves." Gleaning suggests harvest time, when many hands are busy and it also suggests that the reapers have left much grain on the ground to go to waste unless followed up by the gleaners.

We are just finishing our Lottie Moon Week of Prayer for Foreign Missions—many sheaves have been garnered in for the offering but unless the week is followed up by the gleaners; for various reasons many will not have a part in our love gift. Let's not be negligent, but finish our gleaning as early as possible that our missionaries may know they are cared for another year.

Ruth gleaned in the field until evening, and beat out that she gleaned and took it up and went into the city.

The following paragraphs from a letter written by Miss Blanche White is of interest to Mississippi women:

"I know you will be grieved to hear of the sudden death of Miss Margaret James, daughter of Dr. and Mrs. W. C. James of Williamsburg, Va. She had been ill for sometime but we thought she was much better. She died on November 19, was buried at Hollywood Cemetery, Richmond, on Friday afternoon, Nov. 20th."

"Many of our woman will be grieving with Mrs. James, whom they knew so well as president of our Southern Union for nine years. Margaret was the only child. She was a brilliant musician and a gifted Christian young woman."

I am sure many friends will want to send a message of sympathy to Mrs. James.

We have of our aged ministers the names of 27 ministers and the widows of 27 making 54 in all. The largest amount received from the Relief and Annuity Board by any one of them is \$9.00 per month. We know they cannot live on that sum. "The Lord ordained that they that preached the gospel should live of the gospel."

It has become a beautiful custom of our Missionary Societies to remember these servants of His around Christmas time. Be sure to write this office immediately for the name of one of these to whom you will send a box.

Another note of thanks for the Union's gifts of magazines to our Mississippi missionaries. This comes from Miss Minnie Landrum.

"How lovely of the Mississippi W. M. U. to send 'The Readers Digest' and 'American' to me. I have never known how to express my thanks like many people can but I do thank the W. M. U. from the depths of my heart. I know I shall enjoy reading them."

The Tithers' Fellowship League is primarily a league of tithers banded together for the purpose of prayer, Bible Study of Scriptures on tithing and personal testimonials, believing that through this prayer, Bible Study and personal testimony a large number of our membership will be enlisted in systematic and proportionate giving. I like to think of it in a larger sense however, because of our women who are enlisted to give according to God's plan, they will be led out into greater and richer fields.

I have prepared this simple acrostic that expresses to me in a few words the purpose and aim of the League. It is a rule that works both ways because while we are organized to enroll others, we are at the same time enlarging our own lives for usefulness.

## Our Young People's Column

"If you cannot give your son an estate, do not worry; give your child a Bible."—Poling.

Do you remember the first stanza of "How Firm a Foundation?" I had never appreciated its real excellence until it was quoted to us the night of our graduation last spring. Think it over.

"How firm a foundation, ye saints of the Lord,

It laid for your faith in His Excellent Word!

What more can He say than to you He hath said,

You who unto Jesus, for refuge have fled?"

His Excellent Word! Each day as I read it I find how true is this adjective, excellent. Search for such excellence as you read. God's word is royal, magnificent, inspiring—yea, excellent!

Now think on this, "What more can He say than to you He hath said?" Who could wish for more than this? "Go ye—and lo, I am with you always," "Ask and it shall be given you," "Come unto me all ye that labor and are heavy laden and I will give you rest," "In all thy ways acknowledge Him and He will direct thy paths," "Draw nigh unto God and He will draw nigh unto you."

Remember the Index Finger, G. A.'s—it's Bible study, isn't it? Yes, "it points the way."

"I care not who the boy may be,

Nor how his tasks may fret him;

Nor where he fares, nor how his cares

And troubles may beset him;

If God's own Book his love has won

Whatever fortune hands him,

He'll always own, when he's alone,

A Friend who understands him."

In "The Blessed Life" Bishop Quayle says "Give attention to reading. Read good things. Read noble thoughts. Authors are God's generous gifts to help us to the wider life." In a letter from Miss Mather last week I found out that many of our boys and girls are not reading "World Comrades" and "The Window" as they should. Won't you be one to send in several subscriptions for Christmas presents in order that we may go far beyond our quota? We lack 30 "Window" subscriptions and 306 "World Comrades." Come on. Who'll be the first to send in one or several subscriptions?

"The child who leads, is the child who reads."

Keep World Comrades in your home  
To keep your home visions wide.

The Window of Y. W. A.—opens on all the world every month.

A Christmas present suitable  
Gives joy and happiness too,  
It makes the receiver glad at heart  
And lasts the whole year through.

### (Acrostic)

Fellowship League Opportunity through  
F-ervor, E-ndeavor, L-ove, L-oyalty, O-rganiza-  
tion, W-atchfulness, S-tudy, H-elpfulness, I-nspira-  
tion, P-ayer. To Enroll Others In L-aboring,  
E-nlisting, A-dvancing, G-iving, U-niting,  
E-ffecting.

### SUGGESTED LEAFLETS

Supplemental Help for W. M. S. Program  
December—The Star Again in the East

	Cents
A Glimpse into a Chinese Village .....	3
Christ and Confucius—A Study .....	4
Gifts of God to W. M. U. in China .....	3
How the Williamses Celebrated Uncle Eb's Birthday (Christmas) .....	3
How Prayer "Works" in Japan .....	3
The Man Who Came to the Rescue .....	3
The Ten-Part Gift .....	3
Trials and Triumphs of W. M. U. Work in Japan .....	4
Waiting (Words and Music) .....	2
What My Becky Thinks about the Chinese .....	3

Order the Above Leaflets from

W. M. U. LITERATURE DEPARTMENT  
1111 Comer Building, Birmingham, Alabama

The Clay County W. M. U. Association held an all-day Mission Study with Hebron Church, using the book, "Europe and the Gospel."

Mesdames William Robert, Joe L. and Jack Seitz taught the lessons.

Five societies were represented, with twenty-nine members and one pastor, Rev. Bankston, present.

The following is a splendid Stewardship Program that was formulated by one of our women in the State. I am passing it on for others:

Subject: Stewardship of Substance.

Theme: The woman with a costly offering.

Hymn: I gave my life for Thee.

Bible Study: Mark 14:3-8; Mal. 3:7-11.

1. That we may be good stewards of the money God entrusted to us.

Prayer: 2. That we may help others to recognize their stewardship of money.

3. That God may use our gifts in His world-wide enterprise to the greatest furtherance of His cause.

Hymn: Take my life and let it be.

Discussion: Led by Stewardship Chairman.

1. What was the motive which prompted Mary's offering?

2. Out of every 100 Baptist church members only 51 give to the local church, and only 32 give to Missions. What are the reasons behind this lack of giving in our churches?

3. What can we do to raise the level of giving in our churches?

4. Do you believe that faithful stewardship of substance means the tithe first and then love offerings?

5. Have we a possession too dear to sacrifice as a token of Love for our Master?

Hymn: More love to Thee O Christ.

Distribute tithing cards and ask those who will voluntarily to sign them.

—BR—

The Rev. L. H. Miller, formerly of Biloxi, now Pastor of the Sans Sauci Baptist Church, Greenville, S. C., has just closed a meeting in his church, during which there were seventy-three additions, forty-four for Baptism and twenty-nine by letter and statement, making a total of eighty-three additions for the first month of the present pastorate. W. W. Anderson directed the music.



## The Baptist Record

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P. I. LIPSEY, Editor

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advance

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RENEW PROMPTLY: Please send in  
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riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a  
word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

The North Mississippi Baptist Bible Study Assembly met with Central Church, Grenada, Monday, Nov. 23, 1931. Romans 7 ad 8 was studied and well discussed. The following were present and took part in the discussion. R. E. Patterson, W. W. Simpson, John N. Pooks, E. R. Henderson, B. L. Hamby, J. W. Hicks, J. B. Middleton, J. M. Metts and R. L. Breland. The meeting was helpful and all went away very well agreed as to the teachers of the passage and feeling that it was good to be there. The next meeting will be held on Monday following the third Sunday in December, continuing the study of Romans beginning with the 9th chapter. R. E. Patterson was appointed to prepare program.

While at the Convention I met Rev. W. F. Hudson, located at Lexie, Walthall County, Miss. His father, Rev. J. M. Hudson, once lived at Harpersville, Scott County, where he served churches for some years; then located in Pike County, where he died some years ago. His grandfather, Rev. W. A. Hutson, many years ago lived in Scott County, and was pastor of Baptist Churches. He served Sulphur Springs Baptist Church, Scott County, 26 years in succession. He has long been dead.

"It is not repenting that saves, not repenting and believing that saves, but it is the gospel of Jesus Christ that saves—for it is the power of God unto salvation to every one that believes" (Rom. 1:16).—Rogers.

A letter from Rev. S. J. Rhodes, who has been with his sister, Mrs. Bolen, at Lucedale for some time recuperating, informs me that he is improving and will be back in Oakland soon where he and family will remain for awhile. He hopes to be able to do some evangelistic work, especially singing, in a short while. His address is Oakland, Miss.

"The Holy Spirit calls the Missionaries and then He calls the church, or churches, to send out the missionaries so called; then the Holy

Spirit directs these called missionaries to the fields where they are to work—(Acts 13).—H. L. Carter.

This writer greatly appreciated the kind words from the brethren at the Convention relative to this department in the Record. Especially did he appreciate a letter from a dear preacher brother over in Rankin County in which he said, among other things: "I am moved to write you, to again express my appreciation, and to assure you that it is not formal . . . Perhaps you will never know the good you are doing, or the number of people you are helping, in this way. Surely the Lord is directing you in this, and may the good work continue." Words like these from a man of sincerity as the writer of these words are heartening.

### THANKSGIVING SERVICES

For three nights during the recent Thanksgiving Week, November 24 to 27, the Coffeeville Baptist Church held services. The purpose of these services was to call the minds of our people from their gloomy thinking and fix them upon the goodness of God. This has been a wonderful crop year, more of everything raised than for many years, so there is no use to pine and mourn because of only one shortness. Just how well these services succeeded in bringing about a new state of mind among the people remains to be seen.

On Tuesday night Dr. John H. Hooks, pastor of First Baptist Church of Grenada, came to us and preached a great sermon on the healing of the paralytic borne of four to Jesus. His male quartet came with him and rendered some splendid music, with Mrs. Hooks at the piano. The splendid congregation present enjoyed to the full the entire service.

On Wednesday night Rev. J. H. Page, the new pastor at Oakland, came over and delivered a splendid sermon on "The Gospel." It was well received by the large congregation. The home talent furnished music for this service. The Coffeeville Woman's Quartet gave a number, and Miss Iris Brower sang a solo, "No Room in the Inn." These were interspersed with congregational singing. Mrs. Amos Johnson arranged the musical program.

Thanksgiving night, Thursday, Rev. J. D. Simpson, newly located Methodist pastor, did the preaching, reading the 116 Psalm and delivering a splendid discourse suitable to the occasion. The Scuna Valley Baptist Church choir furnished the music for this occasion, Miss Ferrell, Miss Wortham, Clyde M. Williams and R. L. Speir rendering quartets and duets. It was an enjoyable and helpful service with a good attendance.

All the services were seemingly enjoyed by our people, and it is hoped that the Lord was glorified and His cause helped. We appreciate the coming of these good preachers and singers. They are invited to a return visit any time they can come. All our people so say.

The first Sunday in December the writer has been asked to assist in the ordination of two deacons for Elam Baptist Church, near Coffeeville. Rev. J. E. Page is pastor, and

## Give Somebody a Bible This Christmas

the two brethren to be ordained are Barbour and Spier. Rev. J. M. Hendrix will be present also.  
SJB

### AN ADVENTURE IN FAITH

The day was dying amid approaching shadows. The weary multitudes plodded their weary way homeward through the slowly cooling sands, talking now of the bread, now of that peculiar teacher, the man who spoke with authority. Over there on the mountainside, apart from the busy cares of the world, alone, exhausted, yet tenderer still, a Man knelt in a secluded covert. The day had been hard. He was alone with God. Down on the blue Galilee a small ship was bearing the twelve toward the other shore. The winds were lashing it to and fro; heavy storm clouds threatened above. As the disciples strained at the oars, they saw a phantom approaching on the water. They were afraid. Then through the howling winds came these gentle words: "Be of good Cheer; it is I; be not afraid." Old Peter, impulsive Peter, rushed to the utmost edge of the ship and said, "Lord, if it be thou, bid me come to thee upon the water."—"Lord place thy task upon me; reveal thy will, and bid me come nearer, still nearer, even though it be a cross." At first he walked on the surface, but, alas! those boisterous winds, and such troubled waters! Faith failed; doubt slipped in, and he began to sink. Looking up into the face of the Man, he said, "Lord, save me." The Man extended the helping hand, grasped the other, and lifted him up.

Dear Baptist Students, the winds of doubt are high; our ship is tossed about; the waters are disturbed. Still Jesus is near, and there is nothing like the sure grasp of the Unseen hand when the feet are sleeping. If we look to the Master, we can not fail. A young country girl had moved into a city and entered the city school. She was talented in music. The old silver-haired music master saw this talent and began to draw it out. Day after day he watched with glowing eyes the progress of the young musician. The day of the annual contest came! The scholarship was to be awarded. The huge auditorium was overflowing. At last the girl's time came to play; she timidly walked out on the stage. Stricken with fright and uncertainty, she left the stage. The music master met her in the room; pleadingly, "Go back." She went back, sat down at the piano, struck a horrible discord, and fled in consternation and embarrassment. This time the music master spoke with tearful voice, "Go back again; you can do it; I will stand here in the door, and you can watch me and forget the crowd." This time she went back, calmly ran her hand over the ivory keys; then, with her eyes on the old, gray-haired teacher, she swept into strains of heavenly music. As the last notes faded away like dying twilight, released from the powerful grip, the audience swelled with applause. She had

won. She had looked to her master. We can do all things through Christ who strengtheneth us. Only thus can we bring "Victory for Christ" in our state.

Leo Green.

### EVILS OF THE PASTORLESS CHURCH

L. B. Traylor, Dean Mountain Home College, Mountain Home, Arkansas

Many of our denominational problems are dealt with like we deal with the weather. We talk about them but do nothing. This article attempts to state briefly, and offer an effective solution of one of the most distressing problems confronting Southern Baptists.

THE SITUATION: There are about 5,000 pastorless churches in the South. This means that there are about 5,000 places of worship where the gospel is not being preached. The entire cooperative program of Southern Baptists is affected by this almost one fourth of the churches being without a leader. The weeds of sin are allowed to grow in the field already white unto harvest.

Also there are about 5,000 preachers out of service in our churches having to look to other sources for means of making a living. More than five hundred thousand sermons and all the other glorious work of the pastor going to waste each year. No wonder we have debts and spiritual drouths.

THE SOLUTION OF THE PROBLEM: At the next meeting of the Southern Baptist Convention there should be organized a Baptist Clergy Bureau.

This Clergy Bureau would serve as an introducing agency to bring together men and positions in all phases of Baptist work.

Every individual in the Convention should cooperate with this agency by supplying information relative to pastorless churches and ministers who are available as pastors. The agency would necessarily depend upon such cooperation for necessary information for effective work. The reasons are obvious.

The Convention not having attempted the work the writer invites correspondence and cooperation from the denomination until such a time as the Convention sees fit to take the solution of the problem in hand. No charge will be made for service rendered in helping place a brother in service. It is a work of love and faith for the cause of Christ. Brethren in writing should send postage for reply and information suggested above that will help the cause along.

"How long in jail fo, Mose?"  
"Two weeks."  
"What am de cha'ge?"  
"No cha'ge, everything am free."  
—Ex.

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## The Sunday School Department

### SUNDAY SCHOOL LESSON FOR DECEMBER 6, 1931

(By L. D. Posey, Jena, La.)

Subject: Rome and Beyond.

Golden Text: I have fought a good fight, I have finished the course, I have kept the faith. II Tim. 4:7.  
Scripture for Study: II Tim. 4:6-18; for supplemental study, Rom. 15:22-29; Titus 1:5-16.

#### Introduction

The death of Paul, is the climax of the lesson for this date. That event occurred, according to what is now considered the best Chronology, in 66 or 67 A.D.

As stated on this page recently, it is believed by many of the best Bible students, that Paul was imprisoned in Rome at two different times. The lesson for this date, as given out by the International Sunday School Committee, is based on that theory. The New Testament does not so state it, and trustworthy testimony to that effect, is almost negligible. On the other hand, there are some things that can hardly be explained, except on that theory. But one thing is sure: If real Christian scholars are divided in their opinions over a point where no principle nor essential doctrine is involved, then there is no need for rustics to cavil.

Following the theory of two imprisonments in Rome, it is believed that Paul was released about the time of the record in Acts closed. That he visited the churches established during his missionary journeys, and probably went as far west as Spain. That during this time, he wrote First Timothy and Titus. In the meantime, the city of Rome was burned, and the crime charged to Christians, who at that period, were undergoing the most severe persecution. That Paul was rearrested, carried back to Rome, finally tried, condemned to death, and executed about the date given for this lesson.

Before Paul's execution, he wrote Second Timothy, which is, so far as we know, the last letter he ever wrote. That part assigned for this study is the cream of that letter, the golden text being the climax.

#### The Lesson Studied

In the passing of Paul, the world lost its greatest citizen, the Jews their greatest scholar, and Christianity its greatest champion, exponent and hero. Paul is in a class to himself. As a Pharisee, he exceeded all others in his loyalty to what he believed was right, and in the persecution of Christians. As a Christian he outstripped all the apostles, both as to his missionary work, and the great doctrinal letters he wrote in his regeneration, he was both fact and type. It was fact as to his salvation; it was type as to the future of the Jews. He was saved by grace through faith in Christ as all morally responsible persons are, who are ever saved. In the fact that he was saved at the glorious appearance of the risen and exalted Christ, he is a type of that

remnant of Jews who will be living, and will be saved at the second coming of Christ, and as foretold by the prophet Zechariah in chapters 12:10 and 13:1. Since at the time of Paul's regeneration, Jesus sent him forth as an apostle to the Gentiles, he is a type of the going forth of the Jews after the return of Jesus, bearing the glad message to the entire human race, that the Messiah has really come, and sitting on the throne of David in Jerusalem. Then will be fulfilled that oft quoted but mis-applied prophecy which says, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:9. (How I thank God that He has given me to understand something of what the Bible really teaches on this great subject).

Had I the pen of an artist, I would like to draw the picture of Paul's life as reflected in the golden text for this lesson. In the first statement we have the picture of the battle-scarred victorious soldier as he unbuckles his shield and lays down his armour at the cessation of hostilities. The long, weary marches are over, the commands to "charge" are no longer shouted nor signalled from mountain-top nor plain. Never had the white feather been seen, nor "retreat" sounded. With the past victorious, the present peaceful and the future glorious, he waits the final discharge from service and the presentation of decorations and awards.

In the second statement, we have the picture of the successful contestant at the end of the race-course, or the weather beaten vessel as she drops anchor at the harbor of her destination ready to unload the precious treasures that constituted her cargo as she ploughed the waves and battled the storms of the mighty deep. Not one gem was lost, and at the peaceful shores of the "homeland," she yields up her golden treasures.

"O glorious shore, so long desired, Dream of a darksome night; The waiting soul at last is thrilled, By thy resplendent sight."

The third thought of the golden text, is the picture of the courier into whose hands has been committed the military secret, upon the delivery or non-delivery of which will depend the victory or defeat of an army that holds the destinies of a nation in her hands. Beset on the one hand by sharpshooters whose leaden pellets whistle close to his ear, while his foaming steed is tripped by wire entanglements only to regain his footing and charge forward bleeding from lacerated flesh; he is on the other hand conscious of the knowledge that millions in gold would be poured at his feet, and freedom from further dangerous military duty provided, if he would part with his precious message. With these conflicting conditions battling for the mastery, he has reached his destiny, delivered faithfully his message, and stands at "attentions," awaiting further orders from the commander-in-chief. Look

at this picture please, and then tell me if Christianity is not worthwhile? Yes; to me, a thousand lives would be a sum too small to lay at my Redeemer's feet for one hour like that which belonged to Paul when he penned those glorious words of our golden text.

After all, my friends, in some small way, the experience of Paul at the end of his pilgrimage, may be yours and mine. We can, if we will, fight a good fight. Surely, there has not been a time when faithful soldiers of the cross were more needed than now, and the victory is sure.

Then too, by the grace of God, we can "sail on" over "life's tempestuous sea." With the Bible as our chart, the Holy Spirit as our Pilot, we need not fear breakers, shoals, nor the powers of the unseen world. We can rest assured we will make our landing safely on the shores of "sweet deliverance."

Finally, when we see God's word fulfilled day by day, before our eyes, faith should grow stronger and our hopes brighter, until we hear his voice calling, "Come up higher."

—BR—

"Appreciation Day" was observed by the Maben Baptist Sunday school in October, when an interesting and appropriate program was rendered.

Prof. Upshaw, who himself has labored so faithfully several years as teacher of the young people's class, paid a splendid tribute to Rev. O. P. Breland in appreciation of his loyal, untiring and efficient service as Pastor for the past eight years, and complimented Supt. C. S. Cole for his excellent work as pilot for the Sunday school for the past seven years.

He truly voiced the sentiment of both church and Sunday school when he called to mind the vital value of the loyalty and perseverance of both these leaders, who have at all times been ready and willing to cooperate with the membership in the promotion of our best interest and the guidance of our efforts in caring for our local vineyard and the general upbuilding of God's Kingdom.

A number of Biblical characters were used in illustrating and emphasizing the thoughts brought out in his subject, "Loyalty in Attitude and Action." All too often we wait until it is too late to bring our flowers to those who have given themselves in unselfish devotion to our service. We say to our Pastor and Superintendent, "We love you, we appreciate you and we want you to know it."

—BR—

#### FROM BABYLON TO BETHLEHEM

(By C. Lamar McGinty, Th.D., D.D., Prof. in Old and New Testaments in Baptist Woman's Missionary Union Training School, Louisville, Ky.)

Sunday School Board of the Southern Baptist Convention, Publishers, Nashville, Tennessee.

In this delightfully written volume of 243 pages Professor McGinty gives a graphic survey of Interbiblical history. The Author is a historian by nature, training and experience. Therefore, we are not surprised to find coming from his brain and pen a volume remarkable

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alike for its clearness and accuracy. The outlines of the six chapters are unusually fine, showing the skill of a great teacher. A number of helpful charts are also given. Dr. McGinty shows that the stream of history never runs backward. It will richly repay intelligent Bible students to follow his leadership from Malachi to the voice of John the Baptist. The Biblical background and connections will vivify the New Testament and show the hand of God in the history of the nations in their relation to the chosen people.

—B. H. Dement.

#### Saving Money

A farmer, rather than buy a new shovel, sent his boy to borrow a neighbor's. The lad knocked over a stand of bees. His father, hurrying to help him, ran into a barbed wire fence, gashing his leg and ruining a new pair of overalls. Hearing the noise, his wife ran out, upsetting a four-gallon churn of cream into a basket of kittens, drowning the litter. At the same time she dropped and broke a new set of store teeth. During the excitement the eldest daughter eloped with the hired man, the dog broke up 11 setting hens, and the calves got out and entirely chewed up a line of washing hung out to dry.

All to save the price of a shovel.

—BR—

"I should like a porterhouse steak, with mushrooms," said the stranger, "some delicately-browned toast, with plenty of butter—"

"Scuse me, suh," interrupted the waiter. "Is you tryin' to give me an order, or is you jes' reminiscin' 'bout old times?"

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## THE RELIGION OF GIVING

(By G. W. Riley)

(Chapter in "Stack-Pole Bible Study" and is very appropos to present conditions)

"Every man shall give as he is able."—Deut. 16:17.  
 "Freely ye have received, freely give."—Matt. 10:8.

Giving means a voluntary transfer without money or price, or hope of reward.

"Do good and lend, hoping for nothing again."—Luke 6:25.

Giving means returning favor.

"As I have loved you so ought you to love one another."—John 15:9.

"I love the Lord because He hath heard my voice and my supplication."—Ps. 116:1.

"Freely ye have received, freely give."

Restitution is a Bible doctrine and is a test of true discipleship.

When Zacchaeus gave his heart to God he said, "Lord, the half of my goods I give to the poor; and if I have taken aught of any man I restore him fourfold."—Luke 19:8, 3:14.

A man was converted in one of my meetings. Next morning he loaded his wagon with hay and drove to a widow's house and said, "I bought five bales of hay from your husband ten years ago, and did not pay for them, and I have brought you ten bales. I got religion last night and I couldn't sleep till I brought you this hay."

Giving means paying what you owe to both God and man.

## I. Why Should We Give?

1. Because all we have and all we are was given us, which of itself puts us under moral obligations. "So then, brethren, we are debtors."—Rom. 8:12-13.

The Gentiles were debtors to the Jews for the Gospel. "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in their carnal things."—Rom. 15:27.

Our intellect, our influence and our money are our stock in store with which to do service for God.

Solomon prayed, "Give thy servant an understanding heart to judge thy people."—I Kings 3:9.

2. Because giving is the measure of our reward, "Come, ye blessed of my Father, inherit the Kingdom. Inasmuch as ye did it unto the least of these my brethren, ye have done it unto me."—Matt. 25:35-40.

3. Because it is a divine command. "As ye go preach, heal the sick, cleanse the lepers, raise the

dead, cast out devils; freely ye have received, freely give."

"Every man shall give as he is able."—Deut. 16:17. "Give and it shall be given unto you."—Luke 6:38.

4. Because there is more religion in paying than in praying.

Christ said, "It is more blessed to give than to receive."—Acts 20:35.

Most of our prayers are personal and selfish, but giving is answering the prayers of others.

## II. What Should We Give?

1. First of all, we should give ourselves. God wants us. When He gets us He gets all we are, all we have and all we can do.

"Son, give me thine heart."—Prov. 23:26.

"Ye are not your own, ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's."—I Cor. 8:5.

God wants men. "Pray ye therefore for the Lord of the harvest, that he will send forth laborers into His harvest."—Matt. 9:39.

2. We should give our time to the Lord. David prayed, "So teach us to number our days that we may apply our hearts unto wisdom."—Ps. 90:12.

Paul to the Ephesians: "Redeeming the time because the days are evil."—5:16.

God gives us six days to work for ourselves, but requires the seventh to be spent in worship.

"Remember the Sabbath day to keep it holy."—Exodus 20:8-11.

One seventh of our time belongs to God; we can be as stingy with time as with money. "Six days shalt thou labour." "Not forsaking the assembling of ourselves together."—Heb. 10:22.

3. We should give our money to the Lord's work, for it belongs to Him.

Solomon said, "Honor the Lord with thy substance."—Prov. 3:9-10.

Cain and Abel made offerings. (Gen. 4:3).

Giving is a natural sequence of consecration. A man 50 years of age was converted, joined the church and was baptized, and immediately he came and gave me \$5.00, saying, "This is the first time that I have ever helped to pay the preacher, but I've got religion now and joined the church and I must start right." I was back there the next year and the pastor said that he was one of the best men he had in his church.

Tithing was practiced 400 years before the law was given.

Abraham gave tithes to Melchizedek 422 years before the law was given on Mt. Sinai. (Gen. 14:20; Heb. 7:4).

Jacob gave tithes unto God. "All that Thou shalt give me, I will surely give the tenth unto Thee."—Gen. 28:22.

Jacob had seen angels and was now ready to worship God with his money.

The law on tithing: "All the tithes of the seed of the land, or of the fruit of the tree, it is the Lord's; it is holy unto the Lord."—Lev. 27:30-32.

In every dollar there is ten cents sacred money that belongs to God. The purpose of this tenth was for religious work: "I have given the children of Levi all the tenth in Israel for their service which they

## Give Somebody a Bible This Christmas

serve, even the service of the tabernacle of the congregation."—Num. 18:21. This was for pastor's salary and the singers.

God denounced the withholding His money and pronounced a curse upon stinginess.

"Will a man rob God. Yet ye have robbed me—in tithes and offerings. Ye are cursed with a curse for ye have robbed me."—Mal. 3:8-10.

The church often suffers because of covetousness and stinginess. "I perceived that the portions of the Levites had not been given them; for the Levites and the singers that did the work had fled every one to his own field."—Neh. 14:10.

Many a pastor has to leave his pulpit for want of support and turn to secular labor to support his family. Many a church has had to close her doors because some of her members refused to pay. Our salvation does not depend upon our paying, but the salvation of some one else may, for "How shall they believe on him of whom they have not heard? and how shall they hear without a preacher?"—Rom. 10:14.

We sometimes limit our blessings by withholding from the Lord.

The curse visited upon Israel because of their sin of covetousness and neglect: "Ye looked for much, and, lo, it came to little, because of mine house which is waste."—Hag. 1:9. We may invite plagues and pestilences by covetousness and other sins.

"I have smitten you with blasting and mildew; when your gardens, and your vineyards, and your fig-trees and your olive trees increased, the palmer-worm devoured them."—Amos 4:9. Best way to fight the boll weevil: "Bring ye all the tithes into the storehouse and I will rebuke the devourer for your sakes."—Mal. 3:10-11.

God will collect His rents, and sometimes at a mighty cost to us.

Brother J. M. Gaddy, of Texas, had taken a great collection for missions. He took dinner with a ranchman who had a herd of 1,000 fine Jerseys, but hadn't given a cent to the collection. Brother Gaddy told him he ought to give at least one cow for missions, but he positively refused, and within a short time murrain struck his cattle, and 400 of his fine cows died. God made that man pay forty per cent instead of ten.

Jesus approved tax-paying for the support of the government and endorsed tithing for the support of the Gospel.

"Render unto Caesar the things which are Caesar's and unto God the things that are God's."—Matt. 22:21.

Religion is about the only thing

that is run free or on a credit. You have to pay cash to enter the show or theatre, but the church doors are wide open. You have to pay cash for whiskey, I am told, but most men run their religion on a credit, and some pay and some don't. There is no getting around paying taxes, but the church has no recourse for defaulting members.

The plea of poverty closes the mouth of the church, but it won't go with banks, merchants, lodges and hunger. We may fool men, but we can't fool God. Ananias and Sapphira were stricken dead for lying.—Acts 5:5-10.

I was in a meeting in Kentucky and took a collection for missions, and old Deacon F..... paid \$2.50. I went home with him and after dinner he showed me two great bins of wheat of 1,000 bushels each, and 1,000 acres of Kentucky's best land. I said, "Brother F....., you ought to pay more than \$2.50 to missions," but he plead his abject poverty and resented my suggestion.

The next Sunday there was a sad funeral at the old church and Deacon F..... was laid away!—to rest, I hope!

"Every man shall give." (Not "may give").

"Freely ye have received, freely give."

(Continued on page 14)

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- ( ) 4 (Where The Gates Swing Outward  
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(There's A Cross To Bear.
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## The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

I am feeling happy tonight. First, I have a sick one home from the hospital, and doing all right, going to be well soon. That is enough to make anyone happy and thankful, isn't it. Second, I received four letters today, with a dollar in each of them! A little more than half for our children at the Orphanage, a little less than half for our B. B. I. work! How does that sound? Third, today I sent our November ten dollars to the Orphanage. Three good causes for thanksgiving, and tomorrow is Thanksgiving. I hope to hear from some of you soon, telling how you spent this holiday time. I forgot to say just now that we now have enough money to send our monthly five dollars to the B. B. I.

Now is the time for the report of the Bible answers prizes. The prize for Children under 12 goes to Elsie Doris Lang, of Crystal Springs. The one for people over 12 is given to Miss Leta Mae Lupo, of Hazlehurst. Will you let me say one thing about these contests? I have several who answer these questions, who write good answers, who would have a good opportunity at the prize, if they wrote with a pen, and were a little more careful. When one of these is compared with one which is carefully written with a pen, and has equally good answers, the careful, neat one has to come out ahead of the one written dimly with a pencil. If you are one who has written often in our contests, perhaps this is the reason you haven't gotten the prize. Please, dear children, remember this, and perhaps next time you will be the winner.

Much love from

MRS. LIPSEY.

### BIBLE QUESTIONS NO. 23 December 3rd. Zechariah

This is a prophecy made during the time of the Israelites in which several passages of the word of the Lord Jesus came into the world, more than 500 years afterward, and some of the questions are about this.

#### For People More Than 12 Years Old

1. How can people be strong, and do what God commands them? Zec. 4:6.
2. What four things does He tell His people to do? Ought we to do those, too? Zec. 8:16, 17.
3. Read Zechariah 9:9, and the same words in Matt. 21:5. About whom is the writer talking?
4. What is the fountain spoken of in Zec. 13:1?

#### For Children Less Than 12 Years Old

1. What beautiful name does God say shall be given to Jerusalem, when He brings them home? Zec. 8:3.
2. Shall people live long in that time? Zec. 8:4.
3. What does He say about boys and girls like you? Zec. 8:5.
4. Who is going to be King of the whole earth? Zec. 14:9.

### ORPHANAGE CONTRIBUTORS

Brought forward	\$ 8.79
A Friend	1.00
Leland Sunbeams,	
by D. O. Baker	.50
Edwina Gandy (for State	
Line Sunbeams)	.25
Mrs. Smith	1.00
Lois C. Smith	1.00
Total	\$12.54

### B. B. I. CONTRIBUTORS

Brought forward	\$ .60
Willard Mills	.25
Pauline Williams	.25
Mrs. M. G. Austin	.50
A Friend	1.00
Leland Sunbeams,	
by D. O. Baker	.50
Miss Leta Mae Lupo	.10
Cash	.11
Mrs. Lipsey	1.00
Bobbie Henry	1.00
Mrs. M. G. Austin	.50
Total	\$5.80

### BIBLE ANSWERS NO. 21

#### Prize Winning Answers for People Over 12 Amos.

1. To flee away into the land of Judah, there eat and prophesy.
2. To God's people, Israel.
3. By a basket of summer fruit. The Lord said, "Amos, what seest thou? "And Amos said, A basket of summer fruit." Then said the Lord unto Amos, "The end is come upon my people Israel. I will not again pass by them any more."

Leta Mae Lupo.

#### Prize Winning Answers for Children Under 12 Ezekiel

1. He was a prophet. He was among the captives. He was in Babylon when the books begin.
2. Watch and keep order on place.
3. He should warn the wicked.
4. A new heart and spirit. And take away the stony heart out of your flesh and will give you a heart with flesh.
5. Because of their iniquity.

Elsie Doris Lang.

Study Roll: Lura Clark, Elsie Doris Lang.

State Line, Nov. 12, 1931.

Mrs. P. I. Lipsey,

Jackson, Miss.

Dear Mrs. Lipsey:

I am sending you 25c for the orphans. I am a member of the Sunbeam band. We have an average of 21 present each time.

With our other programs we are studying the Psalms. We will send a larger collection for the orphans Thanksgiving.

Love to you and all,  
Edwina Gandy.

We thank you and the Sunbeams both for this love and the money. I should be glad to be at one of your meetings, and to meet all twenty-one of you.

Heidelberg, Nov. 21, 1931

Dear Mrs. Lipsey:

I thank you for the thimble you sent me. I will need it another year in Home Science if I pass.

Times are passing away in a

hurry. Thanksgiving is almost here. I am sending the answers to the questions for November 5 and 12. Please put me on the study roll.

Love, Ora V. Myrich.

I hope the thimble was a good fit, Ora V.—I brought it with me from Colorado in September.

Montrose, Nov. 24, 1931.

Dear Mrs. Lipsey,

Has been almost a year since I wrote you.

But I do love to read the letters the other children write especially my good friends, "The Jolly Four," who moved from here to Pascagoula. I am sending two dollars (\$2) for the orphans Thanksgiving.

One is for myself and one for mama.

Love to you and the circle,

Lois Clayton Smith.

Your money is going today, Lois, and will increase our contribution very considerably. We are grateful and don't stay away so long again, please.

Dear Mrs. Lipsey,

I am enclosing the answers for this week's Record. I am a member of the Girl's Auxiliary. We love our teacher, Miss Lina Frances. We are crazy about her. We are packing a box for the Orphanage, and will send it for Thanksgiving.

Much love to you, Mrs. Lipsey.

Elsie Doris Lang.

Answers safely received, Elsie, and also the box. I appreciate them both.

Crystal Springs, Nov. 15, 1931.

Dear Mrs. Lipsey,

Here I come again. I am busy watching the pretty colored leaves. There are so many colors. I am sending the answers to the Bible questions for Nov. 15, 1931.

A circle member, Lura Clark.

P. S. I answered the Bible questions without looking in the Bible, except two.

I've been missing you, Lura, lately, and am glad you've come back.

Stringer, Nov. 23, 1931.

Dear Mrs. Lipsey,

Here comes another little girl (66 years) who reads your page regularly—and note with pleasure the interest the children are taking in your Bible stories. They give too very liberally for the times. I don't mean by that there is anything in the times now to prohibit giving, but some seem to think so. There is plenty for all and why shouldn't all have their part? Some one answer that question.

I have six daughters out in the world—each have a daughter but one, she is a bride of less than a year. They are all workers for Christ and I thank God for them.

Enclose find \$1.00 to go in the home fund to help out.

Yours for better Christian living,

Betty Lewis.

Please don't publish this letter if it's too long, or at all, just so you get the \$1.00.

The letter is not a bit too long, dear Mrs. Lewis. I am so glad you like our page and our children, and we appreciate so much your helping us so kindly. Please write to us again. Thank you, ma'am.

Durant, Nov. 24, 1931.

Dear Mrs. Lipsey,

I want to join your circle. My mama reads the letters on the page to me every week. We love to read your "travel-letters." Are you home from Memphis now?

I am seven years old. I go to school on a bus, we live two miles from town. I go to Sunday school too.

I want you to send this dollar to B. B. I for me.

Bobbie Henry.

I came home from Memphis two week ago. Surely, Bobbie your dollar goes to the B. B. I. and I'm so glad to send it. Thank you so much. And I wish more of the little boys and girls who read our letters would write to our page. Your must come again.

Taylor, Nov. 23, 1931.

Dear Miss Lipsey,

Am sending (\$1.00) one dollar for the Orphanage and B. B. I.

Sincerely yours,

Mrs. M. G. Austin.

We are so grateful, Mrs. Austin for your help and friendship. Your contribution has been divided between the orphanage and the B. B. I. Thank you.

Olive Branch, Nov. 23, 1931.

Mrs. P. I. Lipsey,

Jackson, Miss.

Mother reads me your page and I would like to be a member.

I am six years old and have a little sister eight months old today. Her name is Margaret Elizabeth and I would like for you to let her be a member of your circle too.

We are sending this offering for the orphans and hope they have a real nice Thanksgiving.

Your new friends,

Fannie Mae Henley

Margaret E. Henley.

You and little sister are certainly members, Fannie Mae, and honor members too. You know, that means you have sent some money for the orphanage or the B. B. I. Thank you both so much, my dears.

Hazlehurst, Nov. 21, 1931.

Mrs. P. I. Lipsey,

Clinton, Miss.

My Dear Mrs. Lipsey and Circle friends: Just a word to say I am still enjoying the dear Baptist Record. I think it gets better every week. I did so much enjoy the travel story by J. J. Lipsey. I am sending 10c for B. B. I. work and also the answers to the Bible questions No. 21.

Yours sincerely,

Leta Mae Lupo.

We are enjoying your return to our paper, Miss Leta Mae. Don't stay away so long next time. Good luck with your answers, and thank you for the money.

## Now Is The Time For Church Action

The budgets for 1932 based on a thoroughgoing Every Member Canvass to be made November 29 to December 6 will soon be adopted by the churches.

A host of pastors have signified their willingness to participate in the Service Annuity Plan of The Relief and Annuity Board which will provide ministers with disability and age income and income for their widows and orphans.

But to make the Plan effective it is necessary for the churches to join with the pastors and The Board by providing in their local budgets the moderate sum which the Plan requires. Let it be provided.

The Board will gladly give any information desired.

## The RELIEF AND ANNUITY BOARD of The SOUTHERN BAPTIST CONVENTION

1226 Athletic Club Bldg., Dallas, Texas



# B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## Monroe County Associational B. Y. P. U. Elects

We are glad to report the re-election to the office of president of Monroe County Associational B. Y. P. U., Mr. Joe J. Jones of Amory. Mr. Jones has served efficiently in this office for some time and the organization makes progress under his leadership. Other officers elected at the last meeting are, First Vice President J. C. Boggan, Rt. 1, Amory; Second Vice President, James Anglin, Hamilton; Third Vice President, Lawrence Smith, Aberdeen; Secretary - Treasurer, Miss Mamie Jones, Amory; Chorister, Mr. Taylor, Hamilton; Pianist, Mrs. W. E. Tayley, Hamilton; Junior-Intermediate Leader, Miss Frances Dozier, Amory; Assistant Junior-Intermediate Leader, Mrs. Logan, Hamilton. Their regular meeting was at Gregory Chapel church on the afternoon of the third Sunday.

## Gregory Chapel Organizes Adult Union

We are indebted to Mr. Joe J. Jones, president of the Monroe County Associational B. Y. P. U. for the report of the newly organized B. A. U. at Gregory Chapel church near Amory. They meet on the first Sunday in November and with enthusiasm went into the organization. Officers were elected as follows: President, Mrs. Ruth Owen; Vice President, Tommie Strawhorn; Secretary, Robert Nickles; Corresponding Secretary, Millard Owen; Treasurer, Homer Williams; Chorister, Mr. Hillard; B. R. L., Mrs. Ira Tucker. This organization was the result of a demonstration program given by the Intermediate B.Y.P.U. of the Amory church. We are glad to welcome them into our circle of "Training for Service" adults.

## New Sight Reports Progress

New Sight church in Lincoln County under the leadership of W. P. Bobo, known and beloved by all "Choctaws" of the last five years including a wide circle of other friends, has been making splendid progress. In addition to the General Organization they have a fully graded B.Y.P.U. with an enrollment of 55. For the last two Sundays in October and the first two in November their general average was 93, 94, 95, 96, respectively. The General Officers are, Director, W. P. Bobo; Asso. Director, Paul Gastineau; Secretary, Louie Davis; Choister, W. H. Anderson; Pianist, Miss Johnnie Campbell. Leaders of the different unions are: Adult, J. N. White; Senior, Nell Douglass; Intermediate, Mrs. W. H. Anderson; Junior, Miss Agness Sullivan; Story Hour, Miss Amie Lee Ethridge. In addition to its good work at home they have organized another union in a nearby church. Congratulations New Sight.

## Six Happy Juniors Receive B. R. Certificates

We are happy to give here the

names of six splendid Juniors, all members of the Mt. Pleasant church in Lincoln County, who have kept up their Daily Bible Readings for one year and have been awarded the Junior Bible Readers Certificate. They are Mildred Brown, Lebron Brown, Roena Clark, Elena Clark, Katie Ruth Moak, Katie Ruth Prestridge. Mrs. H. M. Clark is the director of this splendid rural church and this report but speaks of the general good work that is being done by the B.Y.P.U. Department.

## What Is A "Red Letter Day?"

We have been telling you that January 12-14 were "Red Letter Days" for Southern Baptist young people and what do we mean by that? Well a red letter day is a day that marks a great event in the life of a person, an event usually that will be remembered throughout life with much pleasure. January 12-14 will be "Red Letter Days" then because, to those who are privileged to attend the Southwide B. Y. P. U. Conference on those days in Atlanta will experience joys and blessings that last through the years. Did you read the feature article in last week's Record about the Conference? If not, then hunt up that copy and read it, it gives a full discussion of the conference—Plan to be one of the 150 or more going from Mississippi. If you go via train, write us for a certificate which will entitle you to reduced rates.

## Making Good That Promise

You made yourself the promise that you were going to send in some of the Social ideas you have been using so we could send them to Dr. Maston who wants them for the exchange column he is running in the B. Y. P. U. Magazine. But you didn't do it did you? Something else came in before you got to it and made you forget it. It isn't too late however, so let us have them, they may help someone else who will appreciate what you send in. If you prefer send the idea to Dr. T. B. Maston, Seminary Hill, Texas.

## You May Help Here

As usual there will be an exhibit at the Southwide B. Y. P. U. Conference meeting in Atlanta January 12-14 and we want for that exhibit all the good posters and other items of helpful interest that you may have used in the past or expect to use in the future. Mark them on the back so they can be returned to you after the conference and send them to Mr. Lyman Hailey, 161 Eighth Ave. N. Nashville, Tenn. Please send them to reach him by January 1st.

## Columbus First Continues to Grow

Director Joe Abrams of First church Columbus gives us an interesting report of the growth of their work saying that they have added recently three new unions to their list giving them a total of

eleven local and three college unions, besides the three college unions they have one Story Hour, Four Junior B. Y. P. U.'s, three Intermediate B.Y.P.U.'s, two Senior B. Y. P. U.'s and one B. A. U. They plan to make 1932 "Standard Year" seeking to standardize every union in the church. New Standards will adorn the wall of each B. Y. P. U. room and constant reference to and checking of the standard will be a part of the regular program.

(Continued from Page 16)

mates an example of what the Y. W. A. Spirit can do for girls by presenting a drama based on an old Greek myth.

A young sculptor, having carved an ideal woman from marble, fell desperately in love with her. Perhaps this was partly because she couldn't talk, and he had a good opportunity to express his ideas without interruption. Because they were sorry for him, many "Spirits" came and tried to give life to the statue. There was the Spirit of Wealth; then came the Spirit of Jewels, the Spirit of Fine Clothes, and Spirit of Good times, and even the Spirit of Gossip. But all in vain! At last the Spirit of the Y. W. A. entered and after outlining the plan and purpose of the organization, waved her wand over the marble maiden, who slowly stretched her lovely arms and smiled on her adoring lover and creator. The delighted sculptor and the various Spirits joined arms on either side of the lovely maiden and all sang the Y. W. A. song. "And so they lived happily ever after."

The part of the statue was charmingly played by Mildred Blackledge, president of the campus Y. W. A. Other performers were: Hazel Rhodes, our B. S. U. president, Annie Jane Smith, Olive Mae Roberts, Betty Lynn Burt, Katie Johnson, Irene Talbert, and Kathryn Simons.

Frances Grimes,  
Publicity Chairman.

## POINTS FOR EMPHASIS

Nov. 28—Hall of Fame among the Freshmen. Write them up for outstanding B. S. U. or campus activities.

Dec. 5—Preparation for Student Night.

Information about number of churches represented by students in college, and like items of interest.

Dec. 12—Sophomore Sophistication. Treated as Freshman week.

Dec. 19—Some good editorials on Christmas.

Dec. 26—Student Night.

Jan. 2—Check Up Statistics — Church members at college, Number of Baptist Student Magazine subscriptions, First Magnitude points lacking and achieved.

Jan. 9—Junior Jollity.

Jan. 16—B. Y. P. U. Emphasis week.

Jan. 23—Faculty Celebrities.

Jan. 30—B. S. U. room, Workshop, prayer room, or whatever your campus has.

Feb. 6—State Organization. Anything you know about it. Write up the state officers on your campus. Your prayer meeting for State Presidents' meeting in Nashville.

Feb. 13—Preparations for evangelistic week.

Feb. 20—Evangelistic week stressing number of conversions and number of church affiliations by letter or profession of faith.

Feb. 27—Music Celebrities on the Campus.

Mar. 5—Social Activities. The House Party if there is one.

Mar. 12—Sunrise week. Unexpected tributes to Gunter, Lipsey, Byrd, Wilds, Miss Traylor, Miss Landrum, Swor, Student Secretaries, local B. S. U. presidents, Leo Green.

Mar. 19—Spring Fever Antidotes.

Mar. 26—Missions. What every organization in your B. S. U. has done toward it.

Apr. 2—Prize Essay Contestants. Advertise it beforehand and let us know who is entering from your college.

Apr. 9—Senior Sufficiency—  
(More to follow later).

## GOOD NEWS

We recently closed a good meeting with Pastor Thos. H. Boggess and the Olivet Baptist Church, Omaha, Neb. There were fifteen additions. Fourteen of them for baptism. There were about twenty other professions. Some of which will unite later.

Brother and Mrs. Boggess are doing a wonderful work in that field. There is much to be done and they are doing their part well.

We are now in a most gracious meeting with pastor J. R. Hickerson and his church at Commerce, Tex. At the end of the first week there were fifty nine additions. Forty one of them for baptism. It looks that we might have a hundred or more.

Evangelist and Mrs.  
J. W. Hickerson.

## SENSATIONAL DISCOVERY, 666 SALVE

A Doctor's Prescription for Treating Colds Externally  
Everybody Using It—Telling Their Friends

\$5,000 CASH PRIZES FOR BEST ANSWERS

"Why You Prefer 666 Salve for Colds"  
The Answer Is Easy After You Have Tried It  
Ask Your Druggist

First Prize \$500.00; Next ten Prizes \$100.00 each; Next twenty Prizes \$50.00 each; Next forty Prizes \$25.00 each; Next one hundred Prizes \$10.00 each; Next one hundred Prizes \$5.00 each. In case of a tie identical Prizes will be awarded. Rules: Write on one side of paper only. Let your letter contain no more than fifty words. Tear off Top of 666 Salve Carton and mail with letter to 666 Salve Contest, Jacksonville, Florida. All letters must be in by midnight, January 31, 1932. Your Druggist will have list of winners by February 15th.

666 Liquid or Tablets with 666 Salve Makes a  
Complete Internal and External Treatment.



## Give Somebody a Bible This Christmas

Continued from page 11

### III. To What Should We Give?

1. Give to the support of the ministry and to missions. "I have given the children of Levi all the tenth in Israel for their service which they serve."—Num. 18:21.

The women helped to support Christ while preaching. "Joanna and Susanna and many others which ministered unto him of their substance."—Luke 8:3.

A poor woman gave all she had to anoint Christ's body to the burying."—Mark 14:8.

The churches contributed to Paul's support: "I robbed other churches, taking wages of them to do you service, for that which was lacking to me the brethren which came from Macedonia supplied."—II Cor. 11:8.

"For even in Thessalonica ye sent once and again unto my necessity."—Phil. 4:16.

Christ said: "The laborer is worthy of his hire."—Luke 10:7.

2. Give to the building of houses of worship, hospitals, orphanages, and to the care of the poor.

Hiram, King of Tyre, helped David "to build him a house."—I Cor. 14:1. Hiram helped Solomon build a house for the Lord: "We will cut wood out of Lebanon, as much as thou shalt need."—Chr. 2:16.

God rebukes the building of fine dwellings to the neglect of the house of worship.

"Is it time for you O ye, to dwell in your ceiled houses, and this house lie waste?"—Haggai 1:4.

Caring for the poor is practical religion: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble."—Ps. 41:1.

"Ye have the poor with you always, and whensoever ye will ye may do them good."—Mark 14:7.

"It hath pleased them of Macedonia and Achaia to make certain contributions for the poor saints which are in Jerusalem."—Rom. 15:26.

"As ye have done it unto the least of these my brethren, ye have done it unto me."—Matt. 25:40.

### IV. How Shall We Give?

1. Give according to our means—not according to our meanness. "Let every man give as he is able."—Deut. 16:1 and -17.

"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Jerusalem."—Acts 11:29-30.

2. Give of our first earning, of our best money. "Honor the Lord with the first fruits."—Prov. 3:9.

God wants the first, the best, the most valuable to us.

"The first born of thy sons shalt thou give unto me."—Ex. 22:29-30.

3. Give systematically. "Upon the first day of the week."—I Cor. 16:2.

Every member giving regularly is the Bible and business plan. Taking 300 as an average membership:

One hundred giving 25c per week is \$1,300 per year.

One hundred giving 50c per week is \$2,600 per year.

One hundred giving \$1.00 per week is \$5,200 a year.

Total, \$9,100 per year.

This is more than the average church gives in five years without a regular giving plan.

4. Give cheerfully. "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity; for God loves a cheerful giver."—II Cor. 9:7.

"Thou shalt not harden thine heart, nor shut thine hand from the poor brother. But thou shalt open thine hand wide unto him."—Deut. 15:7-8. "Of every man that giveth it willingly with his heart ye shall take my offering."—Ex. 25:2.

"The grace of our Lord Jesus Christ be with you all." I Thes. 3:18.

### V. Blessings That Come From Such Giving

"Bring ye all the tithes into the storehouse, that I may have meat in mine house, and prove me now, saith the Lord of hosts, if I will not open the windows of heaven and pour out a blessing that there shall not be room to receive it."—Mal. 3:10.

"Thou shalt surely give him, and thine heart shall not be grieved."—Deut. 15:10. Prov. 19:17.

"Give and it shall be given unto you; good measure pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be meted to you again."—Luke 6:38.

"Every man shall give." "Freely ye have received, freely give."

—BR—

### JUDGE LYNCH AND HIS COURT

(By R. B. Eleazer)

The Southern Commission on the Study of Lynching, of which a conspicuous member is Dr. W. J. McGlothlin, President of Furman University and of the Southern Baptist Convention, has just issued a significant report as the fruit of a year's careful work, during which the general situation was studied and each of the twenty-one lynchings of 1930 was investigated thoroughly on the ground. Summarized, some of the Commission's most important findings are as follows:

1. Two of the twenty-one persons lynched in 1930 were certainly innocent and eleven others possibly so.

2. Less than one-fourth of the persons lynched since 1890 have been accused of assaults upon women.

3. Claim that lynchings are necessary because courts do not convict negroes for their crimes is found to be fallacious.

4. Mob leaders in many cases could be identified without difficulty, yet grand jury indictments are seldom brought.

5. No community is immune from mob violence; hence good citizens everywhere should be on watch for threatening situations and prompt in their efforts to avert the danger.

6. Lack of education and low economic status contribute to crime and mob violence.

In regard to the lynching of 1930, the Commission's statement says: "One man was lynched solely because he had offended political opponents, and another to prevent his

appearance as a witness in a serious court case against white men. In five other cases, it was not clear that the mobs got the guilty persons, and in six more there was doubt as to the truth of the charges against the men lynched."

"The popular opinion that most lynchings are for the punishment of crimes against women is wide of the fact," the Commission's statement declared, "for of 3,693 persons lynched during the forty-one years ending with 1929 only twenty-three per cent were accused of actual or attempted crimes against women, while 77 per cent were lynched for other offenses."

In several instances in which serious crimes led to lynching attempts, the Commission found evidence that "the culprits were defective half-wits whom society, for its own protection, should long since have apprehended and confined." It was pointed out, however, that practically no public provision has been made for such protection.

The Commission found also a probable connection between illiteracy and crime, instancing the facts that only one had gone beyond the fifth grade, and eleven were totally or practically illiterate. This, according to the Commission, suggests the need of better educational facilities to raise the level of public security.

The Commission pointed out certain encouraging high lights. One is the fact that lynchings have steadily decreased from the high tide of 255 in 1892 to the low mark of 10 in 1929, and to an average of 17 per year for the past six years. Another is the fact that the great religious bodies, the newspapers, and many influential individuals and groups are united in condemnation of the lynching habit. (The Commission's complete findings have just been published in an interesting 80 page booklet. This can be had at twenty-five cents a copy from the Commission's headquarters, 703 Standard Building, Atlanta).

—BR—

### THANK GOD FOR PEACE

—O—

Though dogs of war may growl and bark,

Though lowering clouds be thick and dark,

Though China and Japan be grim,

And Russia snarl along with them,

We thank Thee, Lord, that peace is ours;

We pray Thee, Lord, that all the powers

May stand together for the good

Of universal brotherhood.

We thank Thee, Lord, that every State,

However small, however great,

Now hangs its head in sheer disgust,

When war is threatened, vile or just.

There was a time when men of war

With zeal extolled the strength of Thor;

But Jesus came with words of peace,

And bloody war is bound to cease.

We thank Thee, Lord, that this is so,

And may this spirit stronger grow

Till love alone shall prove its worth,

And peace shall girdle all the earth.

—David E. Guyton.

Blue Mountain, Miss.

### AN EXPRESSION OF GRATITUDE FOR PAST BLESSINGS

(A Thanksgiving Meditation)

D. W. McLEOD

—O—

"What shall I render unto the Lord for all His benefits toward me?"—Ps. 116:12.

This Psalm opens with a declaration of the Psalmist's love to God, and states the reason why: "Because He hath heard my voice and my supplications." In answer to his prayer, the Lord had delivered his soul from death, his eyes from tears, and his feet from falling (V.8).

The contemplation of these special benefits call to mind many others from the same source, and his soul is filled to overflowing with gratitude to God for all His blessings. In our meditation, let us consider.

#### I. The Benefits Bestowed.

"All his benefits toward me." Every good gift comes from above—from God. Only that which is good comes to His children from His hands. He does not always give us what we would choose, but He does give us what is best for us. And even that which the enemy intends for our injury, our Heavenly Father overrules for our good.

When our souls found trouble and sorrow, and were brought low, on account of sin, our Lord heard our supplications, and came to our help. He delivered our souls from death, our eyes from tears, and our feet from falling.

Even God's enemies are daily beneficiaries of His mercy—they are dependent upon Him for all the blessings of life. Here is one of the tragedies of human depravity: that men will reject and oppose their only true Benefactor, on whose mercy they are dependent for life—for their very existence—instead of loving Him with all their hearts and serving Him with all their might.

#### II. The Question of a Grateful Heart.

"What shall I render unto the Lord for all His benefits toward me?" This question implies the recognition of moral obligations, of personal indebtedness, to the Divine Benefactor. It implies, also an earnest desire to express to Him, in some practical way, the gratitude of the heart for personal benefits bestowed.

The Psalmist answered his own question with a series of resolutions. First, he resolved to "take the cup of salvation." God is working out in my life the completion of my salvation—my sanctification. All the spiritual blessings which His grace bestows, and all His providential dealings with me, are for the perfecting of this work in me. I will, therefore drink the cup which my heavenly Father gives—whether of joy or sorrow—knowing that it is meant for my ultimate glorification.

Next, he resolved to "call upon the name of the Lord." Another way to serve Him is to call upon Him daily, asking Him for other, and larger blessings for the future. In this way we honor Him.

Again, he resolved to pay his vows unto the Lord in the presence of all the people. God would have us fulfill all our promises to Him.

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Never to make a promise to Him, nor to fulfill the promises made, is to manifest the spirit of ingratitude. His fourth resolution was, to offer unto the Lord the "sacrifice of Thanksgiving." It is the service that is rendered at a personal sacrifice, and that is the result of the overflowing of a grateful, loving heart, that is acceptable, well pleasing unto God.

None are too poor to give, if there be first a willing mind. It is your privilege to give Him that, which would be more acceptable than all other gifts besides—yourself—all the love and adoration of your heart, all the power of your will, and all the influence of your life. Give Him all that you have and are, today, and all that your ever expect to be or possess in the future. Lay it upon God's altar, and then, in joyful acknowledgement of His ownership of it all, bring all the tithe into His store house; and then come with glad hearts, presenting your free-will offerings unto the Lord, as an expression of gratitude for all His benefits toward you.

Florence, Miss.

—BR—

#### SOME PROMINENT "DRIES" OF OTHER DAYS AND NOW.

—O—

The Herald of Holiness prints a page of interesting testimonials to temperance. From an early Egyptian tomb we read: "His earthly tenement was shattered by beer and wine. And his spirit departed before it was called for." Xenophon, 300 B. C.: "Temperance means, first, moderation in healthful indulgence, and secondly, abstinence from things dangerous, as the use of intoxicating wines." Pliny, the Elder, 79 A. D.: "There is nothing about which we put ourselves to more trouble than wine, as if nature hath not given to us the most salubrious drink with which all animals are satisfied." Chaucer, 134 A. D.: "Character and shame depart when wine comes in." Shakespeare, 1600 A. D.: "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil." Abraham Lincoln, 1842 A. D.: "Liquor might have its defenders, but no defense. Whether or not the world would be vastly benefitted by a total and final banishment from some, if not all, intoxicating drinks, seems to me not an open question." William E. Gladstone, 1898: "The ravages of drink are greater than those of war, pestilence and famine combined." Clemenceau, 1920: "It is definitely settled that alcohol is a poison: a poison destructive of human energy and, for this reason, of society as a whole." Sir Wilfred Grenfell, 1928: "Alcohol has wrecked more lives, starved more children, and murdered more women than any other single factor." Thomas A. Edison, 1930: "I still feel that prohibition is the greatest experiment yet made to benefit man."—Ex.

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#### WHAT MODERNISTS (The finished product) BELIEVE

There are degrees in modernism, but the creed I am giving here is as near the finished product as can be discovered at the present day. To be sure, they will evolve as time goes on.

##### I. Of the Scriptures

They believe that the Bible was written by men inspired; that is, inspired like Milton, when he wrote "Paradise Lost"; that it has a mixture of truth and error for its matter; and therefore is, and shall remain to the end of time a book of uncertainty, that cannot be depended upon for authority.

##### Explanatory

1. By the Bible they mean that collection of 66 books from Genesis to Revelation, which, contains and conveys some of the word of God.

2. By "inspiration" they mean that the books of the Bible were written by men of old as they were moved by a holy spirit, but in such an indefinite way that their writings are full of error as no other writings have ever been, or ever will be. ... Fundamentalists and modernists are as far apart as the poles. I can not see how any Baptist can find any common ground between them.

—J. E. Heath.

—BR—

#### MEETINGS

—O—

I am writing you concerning the year's work in our churches of which Rev. W. M. Brown is pastor. His revivals began early in July; first meeting at New Prospect in Lafayette county. It rained out more than half of the meeting, but had seven for baptism. From there he went to Yellow Leaf in the same county, where there were 13 additions; nearly all by baptism.

The second Sunday in August he was at Bethel, only one for baptism. He came back in his home county, at New Prospect in Pontotoc county, where there were 30 additions, 28 by baptism. From there he went to Fredonia in Union County where God visited him in a great way during the meeting and during the year. There have been 75 additions, 54 by baptism.

From there he went back to Lafayette County and held a meeting at Shiloh. There were 26 added to the church, 19 by baptism.

His last revival was at Shady Grove. There were 25 added to this church, all for baptism.

During the year he has seen his churches grow. Often the crowds have been turned away that could not get in to hear him preach.

Bro. Brown possesses eloquence, earnestness and action, the fire and glow of passion.

He is inclined with power—from on high and commissioned to preach the Gospel to the common people who always hear him gladly. May the Lord bless him and his work.

A Friend, Pontotoc, Miss.

#### THANKSGIVING AT MARS HILL

A number of Baptist ministers and deacons were invited to Mars

Hill Nov. 26, 1931 for the purpose of ordaining two young men to preach the Gospel of Jesus Christ.

The meeting opened at 10:00 a. m. After song service the secretary of the meeting found the following ministers present: J. W. White, Kosciusko Association; W. W. Spears, Pearl Valley Association; I. J. Blocker, Pearl Valley Association; R. A. Allen and B. F. Odom, Leake County Association. Deacons present were: W. A. Word, E. H. Blocker, M. Tullos, R. N. Mooney, and Y. A. Ward of Mars Hill; I. C. Fortenberry, Edinburg, and W. W. Wood, P. L. Wood, F. J. Simmons, and K. C. Williams, Springdale.

We then by request of the church proceeded with the ordination of of Hommer A. Ward and Aden A. Ward.

Dinner was spread and we enjoyed the noon hour. The afternoon program was given by the Junior B. Y. P. U. The choir sang a few songs after which we adjourned declaring that we had enjoyed the day's service.

K. C. Williams, Kosciusko.

—BR—

#### HARMONY—ELLISVILLE RFD 1

—O—

Sunday, November 22, Harmony Baptist Church had 79 in Sunday school. We failed to reach our goal which was 100. We are not discouraged, however, and hope that we shall soon have reached this number.

Every teacher and officer was present and also every member of the class of Beginners.

The collection from the Sunday school, which was \$5.03, is to be sent to the Orphans, instead of next Sunday's collection.

Rev. S. E. Sumrall was in charge of the preaching services, both morn-

## EVERY CHURCH ORGANIZATION NEEDS MONEY

Through our liberal co-operative plan **GOTTSCHALK'S METAL SPONGE** has helped more than 30,000 different bodies raise funds to successfully promote their work. It is a meritorious household necessity that sells and repeats easily. It cleans and scours everything—yet keeps the hands dainty and white. Write today for information regarding our liberal money-making plan.

Let the **LITTLE FELLOW** show your organization the way to greater usefulness and service.

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John W. Gottschalk  
President  
Lehigh Ave. and  
Mascher St., Phila.

ing and night, and preached two wonderful sermons.

Our Bibles and the "number of prepared lessons" are continuing to increase and we are striving to have a bigger and better Sunday school.

—S. W. Moak, Supt.  
By Sec'y.

—BR—

Closed fine meeting at Seymour, Mo., Nov. 22 with some 40 additions. Am at Alton, Mo., until Dec. 13, then I take the holidays off. Am ready for 1932.

W. F. FRAZIER,  
Southside Station,  
Springfield, Mo.  
Alton, Mo., 11-26-31.

## How Good Doctors Treat Bad Colds

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

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One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

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## Baptist Student Union

President, Leo Green, Miss. Col., Clinton  
V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Oriene Ellis, Blue Mountain  
Treasurer, Arny Rhodes, Ole Miss.  
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1337, Columbus, Mississippi

It's on—this Freshman week in the Baptist Record. Below you will find some write-ups of our famous Freshmen in Mississippi. Their interest and achievements are wide—from scholarship to athletics, from music to golden silence. Hail to the Freshmen! We love you, we depend on you to hold the B. S. U. torch high after we have gone out to educate others to follow your steps.

NOTICE: I should like to get in touch with all the Junior Colleges in the state immediately. It is silly for the Senior colleges to monopolize this page when you have just as vital part in the student life of the state. College presidents, Sunday School teachers, won't you send me the name and address of one of your interested students who could act as reporter from your Junior College? Thank you!

I wish here to congratulate every reporter who responded so promptly to my appeal for a word from you last week. Those others of you who have not gotten in touch with me—I have programs of activities or points of emphasis for the student page in the Record waiting for you on receipt of a letter from you.

Lavonne Reeves,  
State Reporter.

### STUDENT VOLUNTEER WORKER VISITS M.W.C. CAMPUS

Mr. John Minter, New York, Representative of the Student Volunteer Movement for Foreign Missions, was a visitor on Woman's College Campus from Wednesday, November 18, to Saturday November 21. He was mainly interested in the Student Volunteer work here.

On Thursday afternoon, he spoke to a joint meeting of the Volunteer Band and Life Service Band. After a song and prayer, Ona De Jean, President of the Student Volunteer Band, introduced the speaker to the members. He gave the purpose of the movement, and also gave details concerning the Quadrennial Convention to meet in Buffalo, New York, December 30 - January 3. After his talk the members were served hot tea and cake.

While on the campus, Mr. Minter had charge of Dormitory Prayer Meeting, and was also speaker in several classes. On Friday Night, the members of the two Organizations met in the B.S.U. Activity Room, for further details of this movement, and also to have private conferences, if they desired.

Mr. Minter was very enthusiastic concerning the volunteer work, and so forcefully presented his talks, that many of the girls are very eager to be sent as a delegate to the Quadrennial Convention, that they may be further prepared for mission work.

### SUNRISE PRAYER SERVICE

When the sun peeps over the eastern horizon, the Mississippi College

boys will be assembling for an early morning prayer service, thanking God for his numerous blessings of the past year. As they gather, someone at the door will give a sign for quietitude. In perfect silence the group will meditate and pray. During this period Bruce Benson will be playing softly, music conducive to a deep, worshipful atmosphere. Then an unannounced prayer will be offered by someone of the group. Following the prayer, Felix Arnold will add to the worship of the hour with a vocal solo. After another unannounced prayer, Felix Arnold and Frank Rugg will sing a duet. A violin solo, and another vocal solo will close the musical program.

The call of Thanksgiving will be presented through scripture readings by certain students. This will be followed by a season of directed prayer. In this period specific things will be considered in prayers of thanksgiving. Then the entire group will be urged to make everyday a day of thanksgiving.

### B.Y.P.U. General Assembly Program

An interesting program was given in the General Assembly of the B. Y. P. U.'s at Woman's College Sunday night, when a scene at the Orphanage was dramatized. Several of the college children came in, representing orphans, and asked for paper to write to the Woman's College girls and tell them the things that they needed. The play aroused so much sympathy among the girls that Woman's College is sure to go 100% in gifts to the Orphanage.

Already many gifts have been taken, and the girls are responding beautifully to the call to help those who can not help themselves. Such gifts as pencils, paper, thread, needles, soap and pins, are being given.

### Thanksgiving Program

On Tuesday night, November 24, at 8:00 o'clock, a Thanksgiving program was given in the Tatum Court. A Puritan scene was represented, carrying with it the customs of the day, and a typical background. Music was furnished by the faculty of the Fine Arts Department, and several students. The Rev. Harry L. Spencer was the inspirational speaker of the evening.

The Baptist Student Union sponsored the program with Jeanette Lawrence as Leader.

### Y.W.A. HAS CHAPEL PROGRAM

Wednesday morning, November 18, the Y.W.A. had charge of the chapel exercise. After a song, prayer and Scripture reading, Idelle Cook sang a special song. The remainder of the period was given over to Jeannette Lawrence, who told very effectively the life history and work of Lottie Moon. In this true story there was a direct appeal to each of us to give so that the

work so wonderfully begun by that great missionary shall not be given up, and in time other missionaries may have a chance just as she did, all because of the help from us.

This was one of the several programs to be given before Christmas, leading up to the Lottie Moon Love Offering, which will be taken then. It is hoped that the response will be in keeping with that of former years.

### DELTA STATE B.S.U.

The Delta State B.S.U. feels especially thankful in that Mr. Auber J. Wilds and Miss Cecelia Durscher will be here during the week November 29 - December 4. Plans are being made for large classes in B.Y.P.U. study courses for Juniors, Intermediates, and Seniors of the Cleveland B.Y.P.U.

Delta State B.S.U. is reaping good results from the Convention at Jackson. The increased interest in B.Y.P.U., Sunday school, and Noonday Prayer service is gratifying. The recently organized Delta State B.S.U. quartet sang "Sweet Peace, the Gift of God's Love," in the closing assembly of the B.Y.P.U. Sunday night. This quartet is composed of Evelyn Connerly, Marks; Elizabeth Knight, Sardis; Kermit Buckley, Ruleville; and James Flack, Stephenson.

The Sunday school class gave an offering to be included in the Thanksgiving Box to the Orphanage from the Woman's Missionary Union.

We are looking forward to making plans for Student Night to be observed in many of the churches represented on our college campus. This event of the B.S.U. Calendar has never been emphasized by our council and we are eager to have our students try it in their home churches.

—Bessie Pearson, Rptr.

Build a Circulating Library of Baptist Doctrinal Books in every Baptist Church and Sunday School.—For the plan write... C. S. WALES  
BLUE MOUNTAIN, MISS.

### M. S. C. W.

The B. S. U. has gone in for basket ball! A two-court game was played with the Black List of M. S. C. W. on last Tuesday night, and the B. S. U. was successful in winning out. The score was 16-12. I tell you, we B. S. U.'ers know how to do things! The B. S. U. line-up is as follows:

Forwards: Pearl Brown, McComb; Olga Conney, Magnolia; Artie Lea Brashears, Gunnison.

Guards: Helena Holey, McComb; Erma Lea Richardson, Brownsville; Laurie Williams, Raymond.

We wish to express our sincere thanks at this time to Mr. Sutherland, Mr. Smith, and Mrs. McLeod, all of the college, for the barrel of apples they so kindly gave to the workshop for the poor children on Thanksgiving. These apples were sent to the college by Mr. B. B. Jones, and we are thankful to him for his kindness and generosity.

Now here come the Freshmen! It has been quite a while since you've heard from them, and for fear you might forget they are with us, we wish to give you a resume of our Freshmen Hall of Fame. Here they are!

(1) At the head of our list, we want to put our Baptist "Little Sisters." You have heard it said that we follow in the steps of those who precede us. Well if these "Big Sisters" don't watch out, their "Little Sisters" are going to outshine them. They are mighty fine.

Grace Bush, big sister; Mary Bush, little sister, Brookhaven.

Lorena Bounds, big sister; Bonnie Jean Bounds, little sister, Bailey.

Katherine Rawls, big sister; Etta Mae Rawls, little sister, Brookhaven.

Lelia Bruce, big sister; Irene Bruce, little sister, Greenwood.

Juanita Lowe, big sister; Nell Lowe, little sister, Pontotoc.

Lila Frances Broughton, big sister; Jewel Broughton, little sister, Iuka.

Anne Peoples, big sister; Ruby Peoples, little sister, Eupora.

(2) Next in line, as we are talking of sisters, we wish to hang on our distinguished wall the names of the B. S. U.'s "Siamese Twins," namely, Miss Currie Stanton, and Miss Beatrice McKnight, Cleveland. These young ladies are inseparable, and so we do not try to separate them.

(3) Now we present for your approval, some outstanding officers of the Freshmen Hall of Fame:

Miss Ruby Peoples, Eupora, Y. W. A.; Miss Bonnie Jean Bounds, Bailey, B. Y. P. U.; Miss Lucille Glass, Gulf Port, B. Y. P. U.; Miss Grace Allen, McComb, B. Y. P. U.; Miss Catherine Cocke, Leland, Sunday School.

Look them over friends! They are all girls with pleasing personalities, outstanding in all campus activities, yet giving the most of their time to the service of our Master. We are truly proud of our Freshmen Hall of Fame.

### S. T. C. NOTES

#### B. S. U. OFFICERS

The State Teachers College B. S. U. seems to be progressing very much. Although we do not have our Student Secretary any longer we are striving to make B. S. U. shine on our campus. Hazel Rhodes is acting as student secretary instead of Mr. J. H. Pennebaker. We have a very efficient set of officers. The officers who are serving for this year are:

Student Secretary and President, Hazel Rhodes; First Vice President, Estelle May; Second Vice President, Genette Wilson; Third Vice President, Edith Green; Secretary, Homer Holmes; Treasurer, Wilbur Roberts; Publicity Chairman, Frances Grimes; Music Chairman, Howell Jackson; Y. W. A. President, Mildred Blackledge; Sunday School Representatives, Mamie Carr; Wilbur Roberts and Olive Mae Roberts.

We are working to accomplish big things for the year.

Frances Grimes,  
Publicity Chairman.

### Y. W. A. MAGIC

The students of Mississippi State Teachers' College were convinced of the fact that there is magic in the Y. W. A. when the members of that organization gave a clever demon-

(Concluded on Page 13)  
stration in General B. Y. P. U. Assembly. The Young Women's Auxiliary gave their delighted school-